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Editorial

The time has come to lay away an overworked and outdated phrase,¹ and to find a new one which will more accurately interpret the current scene in Japan. For several years missionary speakers have been referring to the "spiritual vacuum" in Japan, which was said to follow the war and defeat. In a sense, or to the degree that the Japanese people accepted the state as the supreme object of their loyalty, losing the war meant losing their god, too. There is no doubt that the end of the war left many people stunned, and for a time there was nothing ultimate in which man could believe.

But nature abhors a vacuum. Whatever may have been true of the spiritual void of the early post-war years, there is no spiritual vacuum now. There are many and fierce rivals for the heart of Japan.

One group of these competitors may be called political loyalties. Both extreme right and extreme left are active choices in Japan today. In this issue of the *Quarterly*, Mr. Kazutaka Watanabe discusses the post-war growth of communism. In a later issue we hope he may bring the story up to date, for the present strength of the Communist party is both important and difficult to measure. Beyond question, Marxian theory is attractive to many Japanese university students and young intellectuals. On the other hand, many observers feel that fascism is the greater danger to emerging democracy. With the signing of the treaty, Japan must put her democratic faith to the test, and fascists will make their bid for power. Such power must rest upon the approval or acquiescence of the people who find fascism satisfying.

The struggle to win men's allegiance is on.

Another group of rivals includes the non-Christian faiths. State Shinto has been dis-established and has lost its assured income from the national treasury. Yet if people wish to support it privately, it will continue. The new sects of Shinto may be a passing phenomenon. Indeed, many of them seem unworthy of serious attention because of their fantastic nature. Yet they are growing. Buddhism, too, is showing renewed activity, both in the traditional sects, and in the numerous new ones. Prof. Hiyané turns his attention to this area in an

article supporting the thesis that there is no spiritual vacuum.

Mr. Hiyané's article will be of particular interest to the study groups of the International Missionary Council which are studying the problem of syncretism. This Japanese Christian gives a forthright statement of the relation of Christianity to the non-Christian religions.

A third group of rivals to Christian faith includes the historically ancient and geographically widespread desires for power, for comfort, for money, or for pleasure as the end of life. Secularism and materialism are calling men and women in Japan in alluring tones, and many are yielding their lives.

Hence it is no longer true to argue that Christianity may move in quickly to win a cheap and easy victory over people who have no other choice. The field is filled with rivals, each pressing its claims with intensity. The spiritual vacuum is not the reason for the urgency of Christian missions.

But there is an urgency. It rests not upon the absence of rival faiths, but upon the presence of fierce competitors. It is an arena, not a vacuum. Christianity is not the last choice of people who have no other. We would make it the first choice above all others.

The element of urgency is strengthened by one other factor. Japan stands at a point in her history where the past has been discredited. It may be permanently repudiated. We are in one of those times when men are questioning ancient loyalties on a wide scale. They turn somewhat wistfully to the various new faiths—to the worship of a party, or a new god, or things. Some people are consciously making new choices. Others are drifting lazily into new loyalties. There is the possibility for change—great change. It is that opportunity for a serious hearing that is the urgency of the Christian mission in Japan today.

The missionary conferences of the summer were well attended. The carefully prepared programs were of a high order, with thoughtful discussion of current problems and deeply inspiring messages and fellowship. Although the various conferences were planned by different program committees, in most of them a major topic was the missionary and his place in the Christian movement here.

A large share of the foreign missionaries in Japan have come since the war. Many are making the first adjustments to a culture different from their own. Others, after language study, are now finding the joys and difficulties of their work. It is only natural that attention is focused on the place of the missionary. In relation to Japanese pastors and teachers, what is the missionary contribution which will best advance the Kingdom of God?

An overwhelming number of the new missionaries accept the position reached by the missions in pre-war days. We are here not to be masters but servants. Our place is not to build up American or European missions, but to plant and nurture a Japanese church. We are not here to manage and direct "*our* Japanese

helpers," but rather we have come to be in fellowship with Japanese colleagues as brothers. Indeed, we are their helpers.

Probably none of the younger churches has gone as far as the Japanese in self-direction. It is true that the scars of the war years show in many ways more than physical destruction. The church here, as in other countries, has its problems and its weakness. Yet under God's guidance the evangelization of Japan will be done under the leadership of Japanese Christians. For this evidence of the power of the gospel to call men to Jesus Christ, we give thanks.

Yet the very importance of strengthening the young church, of working together in co-operation with Japanese leaders, creates problems for any foreign missionary who, consciously or unconsciously, might want to be in the lime light. The humility of our master is not always a conspicuous trait of Anglo-Saxon missionaries, as Miss Ellis mentions in her reflections after the conference of first term missionaries.

The problem is to find a working balance between two purposes. The missionary is here because of a sense of a divine imperative. "Woe is me if I preach not the gospel." He represents the determination of his home churches, and the determination of the church throughout history, to carry the good news to those who have not heard it. This is the reason for our mission.

Yet we must decrease and our co-workers must increase. We must respect their advice and requests. This may become a source of misunderstanding, for example, between a Japanese pastor and a missionary with training in forms of service which the Japanese church has not yet learned to use, and in which it seems uninterested. To be filled with a missionary imperative but to lack all sense of co-operation in the church, is to fail in Japan today. It would be equally tragic to be concerned only with co-operation and adjustment, and to forget that we have a message to bring.

Hence the summer discussions wrestled again with this problem which every generation of missionaries must face. That it was common to the various conference programs testifies to its importance in 1951. Requests to print some of the conference addresses provide one of the themes of this issue of the *Quarterly*. Dr. Charles Iglehart spoke to the conference of first term missionaries and Japanese youth leaders from his long experience as a missionary related to the preaching and the teaching mission and from the maturity of his post as professor of missions in Union Theological Seminary in New York City. His address is printed in full. Rev. Zensuke Hinohara, from equally long years as a Japanese pastor and educator, gave his advice on the place of the missionary in the churches of Japan. Its simplicity and directness merit study and reflection. Miss Belle Bogard was the leader of a panel discussion on the work of the missionary in the church related schools. Since help from the older churches comes in the form of missionary personnel and of financial aid, we asked Dr. John Cobb to

trace the pattern by which the Japanese church has received and used funds from abroad. His discussion of *Subsidy and Self support* should be followed by reports of other mission groups, and the editor will be glad to discuss plans for future articles on this topic.

The signing of the peace treaty in San Francisco was observed quietly in Japan. In many areas of life, rehabilitation and restoration have not waited for the technicalities of peace. Yet in other respects, the ending of the state of war and the return of sovereignty to Japan will have profound influence upon foreign missionary work. These influences are not yet clearly visible, but it will be important to note them as they emerge.

It will be natural to expect a new sense of freedom. With the end of the foreign military occupation, we may expect the lifting of some restraints which have prevented Japanese people from criticizing, for example, the occupation and its policies. The Japanese government may impose its own restrictions, but Japan will probably enjoy a measure of freedom not known in the long centuries. No government can escape all criticism, and no occupation of a victor can be universally popular. It is not unlikely that there will be frank, and perhaps sharp, criticism of many foreign things. The shortcomings of western nations or the problems of democracy may be exaggerated. We believe this will be a passing phenomenon. It is sometimes necessary to blow off steam. It will be important to maintain perspective if public sentiment seems to change.

The coming of the peace has already brought to light one trend which has implications for religion. This is the desire of many Japanese to observe literally the provision in the new constitution which renounces war as an instrument of national policy and limits rearmament. Many missionaries have found themselves in sympathy with this desire. Their *Open Letter* is followed by an editorial comment on it from the *Christian Newspaper*.

Other missionaries may not agree with the *Open Letter*. On this and other topics where men of good will may differ, the *Japan Christian Quarterly* attempts to be a forum for constructive discussion, and a fellowship in Christ that is deeper than our personal differences.

Meditation

HENRY G. BOVENKERK

“Except Your Brother be with You”

(Genesis 43 : 3)

There was a solemn earnestness in Joseph's voice as he said to his brothers, “Ye shall not see my face except your brother be with you.” His was the cry of a man who knew the bitterness of a broken brotherhood for he had once been betrayed by those who were closest to him. His slavery in Egypt was the result of his brothers' infidelity ; although his servile days had ended and he had received the power of a prince, the scars of a betrayed brotherhood still hurt in his soul. He is therefore twice quoted in the forty-third chapter of Genesis as saying, “Ye shall not see my face except your brother be with you.” The accompaniment of the youngest brother, Benjamin, would be proof that the older brothers were now trustworthy.

Does not the Lord who made all men say to us, “You shall not see my face except you bring your brother with you?” To Cain he turned and said, “Where is your brother?” In reply Cain shrugged his shoulders and said, “Am I my brother's keeper?” Whereupon Cain became a fugitive and wanderer upon the face of the earth and saw no more the face of the Lord.

The countenance of the Lord was bright in the burning bush for it was a fire which was not to be quenched. The “I am that I am” declared to Moses his responsibility for his groaning brothers in Egypt. The Lord worked mightily through Moses ; his pillar of cloud by day and his column of fire by night were evidences of his presence, because Moses was redeeming his brethren from bondage.

And Esther said, “If I perish, I perish,” as she risked the fickleness of a royal monarch in an effort to save her brothers and sisters from mass slaughter. To this day is her name recorded in the sacred record because she faltered not in her fidelity.

Shall we forget the provincial self-centered Jonah who concerned not himself with the foreign brethren in Nineveh? God did not wish the foreigner to be excluded. Shall we remember the Jeremiah who could still be comforted by the

presence of the Lord in a dark age because he remained faithful to his brethren in spite of their stubborn waywardness and rebellion?

Blessed was Isaiah who saw the Holy One in the temple and heard the seraphims cry, "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory." This vision remained with him and he continued to see the face of the Lord because he said, "Here am I, send me," and in that spirit all his life he ministered to his brethren.

The Son of Man said, "Whoever shall cause the fall of one of these little ones who believe in me.....better for him to have a millstone hung round his neck.....drowned in the depths of the sea." Little ones are decisively included in the brotherhood. Lest any future disciple should make the fearful mistake of making the brotherhood exclusive, the Son of Man included the widows, the orphans, the publicans and the outcasts. They were not denied the presence of the Lord nor the hearing of his voice. His disciples later proved themselves worthy by crying out, "We cannot but speak the things we have seen and heard," or as one declared, "Woe is me if I do not become a bringer of good news." Once having seen his face they felt compelled to tell every brother and sister of the vision; in the telling of it his presence constantly became more real.

The Lord says to you and me, "Except you bring your brother, you cannot see my face." Let us come with our confessing Christian brothers in Christian unity lest he hide his face from us singly. In Christian community let us together see the face of the Lord.

He who cleansed the leper, who joined the poor in their poverty, and who gave hope to the outcast, claims us for the same ministry. We would come into his presence for reproof except we brought these brothers with us.

When we assay to come before him, how can we qualify except we give a demonstration of stewardship? The redeemed souls of brethren accompanying us will bring gladness to his heart. Twice Joseph declared, "You shall not see my face except you bring your brother." Is the insistence of Jesus any less than this?

Heaven shall not be inhabited by lonesome souls.

A summary of a meditation given at the final session of the 1951 Annual Meeting of Missionaries Related to the Church of Christ in Japan.

The Challenge of Our Christian Vocation in Japan

CHARLES IGLEHART

The Situation We Enter

If it is through tension that life offers the challenge to fulfilment, then of all vocations that of Christian service in Japan today is among the most challenging. To have heard God's call to become a herald of his kingdom and to have taken up that task is a unique adventure both in freedom and in bondage. And further, we have chosen to commit our lifework to the living organism of the Christian church. In this country, especially, and in other countries as well there are multitudes who accept the lordship of Jesus Christ on their own terms, but will not go under the yoke of the disciplined life within the Christian church. This we have done. We are servants in the household of faith, bound by its life and loyal to its purposes. Yet in today's world how can we be spared the anguish of attempting to be in the world yet not of it? How can we find and follow the line of Christian witness within a church which itself is rooted in a society so shot through with injustice and evil? This strain and challenge will never let up so long as we live.

But there is a further tension and challenge for those of us in this group who are missionaries. We are not only "called to be saints", "separated unto the Gospel of Christ", but we are sent from one church to another church. As such we are "ambassadors in bonds" to both. Our roots are in the so-called older church, but we are transplanted into the younger church. Each of these has its own particular traits and characteristics, its own strength and its weakness. And to both we must give allegiance, and within the living organism of both we must function.

We realize that there are numerous, faithful Christian workers who do not view their ministry in this way. They are their own interpreters of God's call, and they give their witness outside the framework of the Japanese church. We give them our blessing, and count them as our allies in the work of the kingdom. But as for us, the way of our vocation is a ministry within the compass of and under the direction of the Christian movement of this land. Between these churches, the one that sends us and the one that receives us, there are sharp and

contrasting differences. One is the difference in size. In the United States 55.9% of the entire population belongs to a Christian church. It is considered a proper and commendable thing to belong. The churches represent the majority thought, and ideals and activity of the whole people. In Japan a generous estimate would give the church one member to two hundred of population. The difference in outlook of those belonging to so tiny a minority as that can well be imagined. And more than this, the difference in degree of responsibility for the salvation of one's society is immense. The two cannot be judged by the same canons.

Another difference is that of indiginity. Taking America again as an example of the order church, there it is the churches that are the preservers of the original best American tradition. They are at the grassroots of American life. For the most part, the elements in the national life that are considered alien and detrimental are outside the churches. It is the non-church people who are generally viewed as lacking in "native Americanism". So the churches go with the grain of what is usually thought to be the most fully American way of life.

In contrast, we have the situation in Japan, where the Christian movement is a recent importation that is new, different, and alien to the immemorial faith and traditions of the people. The degree to which those ancient ways were sound is the measure of uncertainty with which this new faith is viewed by the public. It is thought of as an alternative to the tried and long-tested ways of the ancestors. That keeps Christians in this land forever rowing upstream. Whereas in a country like America the public sentiment is an atmosphere to be breathed almost unconsciously, in a country of the younger churches it is definitely atmospheric pressure, sometimes blowing like a chilly wind of indifference and dislike, and sometimes blasting with the explosive fires of opposition and discrimination, or even of persecution. No one can be blamed for this. It is what is bound to happen when a disturbing, new element is injected into the blood-stream of an ancient cultural organism¹ such as Japan.

When you add the coefficient of international relations this difference takes on new dimensions. Every nation believes itself to be virtuous, and is ready to see its own international behavior in the best possible light, while not disinclined to question or disparage the conduct of other nations. Particularly have East-West relations been susceptible of this double and varying interpretation, with the churches playing opposite roles. In the west, expansion into the east has been seen in its blandest and most beneficent aspects. The churches on the whole have given it support, and have taken a share in it at the points where it really was at its best. Thus Christian missions have gone with the flag or soon followed it in the case of every western country since the fifteenth century. This was equally true of the Roman Catholic countries, Spain, Portugal and France, and of Holland in Indonesia, Great Britain in India and Burma and the United States in the Philippines. On the whole, the attitude of the Christian churches has

been one of approval of national policy, and of a positive attempt to fulfill their vocation through the promotion of the Christian mission in the newly related lands.

On the other hand, to the people of Asia this expansion shows quite a different curve of the shield. One can safely say that today in Asia there is universal criticism and condemnation of the basic postulates and of the main drives of the western out-thrust into the east of the last four hundred years. The more uncritical and emotional this sweeping indictment becomes, the more complex is the involvement of the younger churches whose very existence is a product of Christian missions from these same western empires. They are in truth transplantings from the west, in some cases reproducing in root, stalk, branch and flower the essential quality, and even the very fragrance of the mother plant. At least so they seem to the eye of outsiders. Thus they have to face the stigma of being new, strange, alien, western, and presumably in some way associated with the exploitation and aggression of the empires overseas, rather than with the natural aspirations of one's own nation.

One or two more steps remain in this observation of the contrasting positions of our sending and receiving churches, and they are perhaps the most acutely critical ones of all. When war comes, polar attraction throws these churches far apart. World War II, in which Japan's enemy countries were precisely those with which the Christian churches here were affiliated, cast a ghastly and lurid light of suspicion upon those Japanese churches and all their members. In Great Britain or America the loyal and patriotic nature of the churches was so assured that a large degree of individual freedom was maintained throughout the war, extending all the way from voluntary military service even to conscientious objection. But in this land a murky cloud of doubt and a firm net of control enveloped all Christian institutions. The one open way ahead afforded both by government and by public sentiment was that of ardent and tireless support of the war. There was little choice. The moral and spiritual strains and dilemmas of those wartime experiences of our colleagues in the Japanese Christian movement can be more easily imagined than described.

Then came the crowning crisis of contrast in the termination of the war. Victory came to the countries from which the missionaries were sent, and defeat to this land of the receiving church. In America the churches gave thanks to God for victory, and took its consequences as belonging to their country by right. "To the victors belong the spoils", and post-war years have seen a tide of prosperity, and an accumulation of power and wealth hitherto undreamed of.

In contrast, defeat, a new national experience, plunged this land into ruin. Not only was there the ruin of fire and sword and bomb, but far more profound, the loss of national sovereignty along with the stripping off of all the facilities for maintaining autonomous life as a modern state. Then came the years of priva-

tion, even to the verge of starvation, physical emaciation, moral perplexities, spiritual dilemmas, broken families, scattered communities, a distraught society, a shattered nation,—all these had to be faced in the valley of humiliation through which our receiving church has been finding its way in these latter years.

And what shall we say of the military occupation? Its unbelievable benignity, and its incredible acceptance by the Japanese people during six long years constitute a twofold miracle but for which, we presume, none of us would be here today. Instead of having been embittered by defeat, with a humbleness that is almost beyond our comprehension, the people at large are accepting the role of tutelage from the west once more, even turning with earnest inquiry toward the religious faith of the nations whose armed forces brought all this desolation upon them.

Almost in a day, foundation pillars of goodwill have emerged both in the west and in Japan, across which a bridge of mutual co-operation has been thrown. It is now carrying the traffic of renewed, interwoven life in increasing volume. And a part of this is the mutual interplay of Christian and missionary activity in which we are all engaged. Meanwhile, with amazing steadiness the recovery toward normal conditions of living is going on in this land.

The very familiarity of this situation must not rob us of a sense of wonder and gratitude as we enter into our work here. Who could have predicted that God could so strangely have made the wrath of man to praise him through the tragedy of the past decades? We must never take it for granted, nor cease to thank him that we have been given an opportunity in a measure to make amends for our common sins against one another, and so give our Christian witness amongst a people who by and large are offering us forgiveness and reconciliation.

And as we associate ourselves with the Christian fellowship, joining the team with our Japanese colleagues, it cannot but be with a deep sense of admiration for their character, so tried and refined in suffering, and of humility as we think of how less costly has been our Christian experience than theirs. By all the tests of Christian maturity we are the juniors, no matter what our age. This, then, is the over-all challenge of the situation for us who come from the west to serve in Japan, and this is the mood in which we shall be tackling our work on the team.

Our Part in the Task

Now, let us ask what are the areas of need within the Christian church where we can be of service. And first we would name the area of reaching the unchurched. Let us digress for a moment to glance at the Japanese church. We have already noted how small it is. Now we would add that we believe it is

unnecessarily small and could be rapidly enlarged if that were to become the accepted goal and policy. Furthermore, until it is greatly enlarged it will not be a completely normal, healthy church. The typical local church which stops growing at a membership of about one hundred, has perhaps fifty active, supporting individuals, with possibly thirty in attendance at worship. Such a church is too small to maintain itself financially, or to utilize the full-time services of one trained pastor, to say nothing of a staff. It cannot undertake a diversified program of service, nor does it offer sufficiently varied tasks for its members to assure their growth. It should be at last three times as large if it is to function normally.

Taken in the total the Christian movement numbers about what it did some twenty or thirty years ago, although in the meantime the population has grown perhaps by fifty percent. Year by year additions are made but the net growth is so small that one cannot escape the conclusion that the pattern of a small Christian movement is all but stereotyped in the minds of Japanese Christians. The church leaders believe in evangelism and periodically promote mass evangelistic campaigns appealing to the public. Two such were held this last year, resulting in tens of thousands of decisions. But these multitudes who sign cards asking to be led into the Christian faith are not led into it, and for the most part they never join a church. The few with whom contact is established are as a rule, painstakingly trained one by one until a quite high degree of Christian development has been achieved before the decisive rite of baptism is administered and the individual taken into the church.

One can readily understand the instinct of first and second generations in sedulously guarding the purity of the church from within. Yet history offers too many instances of a minority church accepting its fate and never evangelizing its society, but rather becoming encysted by it as a foreign organism. We do not want that fate to overtake our church in Japan. It may well be that a fresh impulse with a different outlook can be furnished out of the experience of the older churches, and that the missionary may be the one to help re-shape the patterns and ideals of life for the entire church. The New Testament church was made up of sinners who by a decision of repentance and faith entered the fellowship *at once*. They then were taken in hand for training, and within the church did their growing. Some proved to be unworthy, but the church took the chance. If each of us missionaries can find a team-mate pastor or woman leader in the church and can plant in his or her mind that new adventurous procedure, and then can go out to bring in enquirers we may find ourselves with a catch that will all but break our nets.

In such a task the young missionary will have all kinds of personal resources with which to engage the interest and friendship of outsiders. Recreation, sports, discussions, hobbies, drama, anything will serve to make friends and to draw them into the circle of the church, and then across the line. And if equipment,

audio-visual and other sorts, such as many know how to use, is utilized, a person even without language capacity to make public addresses can draw crowds and effectively enlarge the scope of the appeal. Remember, Francis of Assisi called himself "God's little juggler"; the little scamp who pranced about and did acrobatics and juggling until his master the minstrel got a crowd, to listen to his story. Maybe that is our job.

Then, inside the church fellowship there are things that need doing, and in which we may well be of use. Church properties everywhere are in deplorable conditions. And how could it be otherwise? But something can be done to make interiors more attractive, and grounds more beautiful. No one knows how to do this with quite the exquisite taste of our Japanese friends, but often that taste is not operative in the church. Appreciation and encouragement may be all that is necessary to release the creative genius for beautification, the strange lack of which is sometimes evident in our churches.

The enrichment of worship, too, is a natural area where fresh impetus may be added by the experience from the west. Stanley Jones has noted the need for leadership and training in congregational singing. Perhaps your pastor friend would welcome a half-hour of organized hymn-singing before the evening service.

The systematic education of the members, both young and old, in the Christian faith and life may well engage all the energy and resourcefulness each of us possesses, and if offered in a constructive, co-operative way would undoubtedly be welcomed. Teacher-training within the church school might be the area where a fresh stimulus could be added, or some section of that area assigned by the pastor.

The English Bible class should not be despised. Times without number it has proved the channel of contact and growth into the Christian life of those who later carried the responsibilities of the church. The Holy Spirit strangely moves across lines of communication that seem inadequate. Heart touches heart in a small circle such as the typical Bible class, and often very deep work gets done for the kingdom.

Entrance into the homes of church members seems an unlikely field for an outsider, such as the missionary may consider himself to be. But it is often true that a visit in company with a pastor or woman evangelist will open doors otherwise closed. And sometimes parents will welcome with open hearts one who has proved the friend of a young church member. If the church is to survive at all, much less to grow, it must lay hold of the family life. John Reisner of Agricultural Missions made an exhaustive study of the churches of Asia in a trip two years ago, and he expressed his surprise at the large number of "solitary Christians", that is, unattached individuals, who make up our Christian movement in this country. Where there is freedom of worship and belief as we have it here, he saw no need for an unrooted membership, and he recommended that

for the next coming years we focus particularly on Christianizing family life until every local church is basically a group of families of common faith. Miss Irma Highbaugh visited Japan last winter and did quicken a fresh awareness of this need. So anyone concentrating on this field of service will probably be met half way by the church leaders and members. The workshops in visitation evangelism conducted by Dr. Harold MacConnell also helped pave the way for this new emphasis.

In this connection there is another area which has scarcely been explored at all, and in which it may be that we from the west can be of help. We refer to a deliberate and guided process of acculturation of the Christian church in this country. Fourth generation Christians are now on the scene, and it is time a genuinely "grass-roots" type of Christianity was emerging. The cosmopolitan churches of the cities in Japan are a perfectly valid expression of historic Christianity. But they are as yet far from being naturalized to the traditions, the culture and the community mores of the common people. If Japan is to be won for Christ it must be by the entrance of his spirit into the daily experiences of ordinary folks. This should find expression in work, worship, play and all other activities in terms of the way a Japanese person traditionally is accustomed to behave.

Here, again, one can fully sympathize with the instinctive dread and dislike of syncretism on the part of the first generation of Christians. They have entered the new world of faith by forswearing the old one; and the more precious the new experience the less disposition they have to make any adjustment to the old. That is the hot-house period, and it is a necessary one to pass through. But the time comes when the new plant must begin to take nourishment from the soil and the atmosphere around it, if it is to bear fruit. It may even have to be grafted onto an old stock in order to become most fully fruitful.

In the parables of Jesus the simile of the broadcasting of seed often occurs. Sowing seed is a hazardous procedure, but the faithful farmer takes the risk. A gardener prefers planting one by one and cultivating under glass, even with imported slips. But the farmer knows that eventually if the public is to be fed, seed must be scattered with reckless faith, and a harvest awaited which may prove to have in it tares as well as wheat, but which will do what your hot-house garden plot never can accomplish.

We will not press the metaphor, nor urge on anyone to whom the idea is distasteful a ministry of appreciation of Japanese culture, but the field is open and inviting. As we think of some of the devoted missionaries of the past we wonder on whom the mantle of painstaking study and deep understanding of things Japanese will fall. No one today is taking up the work of George Knox or William Griffis, of Arthur Lloyd or James Hepburn, of Galen Fisher or Harper Coates, of Robert Armstrong or Karl Reischauer or Daniel Holtom.

But it is not necessary to be an oriental scholar in order to believe that God has not left himself without a witness in any nation. There should be a continuity in his self-revelation, an inheritance into which the Christian church may enter. Whether in the field of Japanese religious thought and experience, which is largely of Buddhist tradition, or in the family, community and social expression, which is chiefly that of Shinto, there must be a knitting together of life in which the best of the past joins the best of the Christian elements in a deep fulfilment. If in this way the Lord Jesus Christ may come to the people of Japan as their very own, and be given to them by the church, can anyone doubt that it would be according to the will of God? Perhaps it may be a part of the service of some of some of us "visiting clergy" so to allay the fears and to encourage the faith of our colleagues that somewhere, probably in the rural areas, experiments may be made with a really deep-rooted Christianity that takes full account of God's revelation to this people during their long and splendid past, and that clothes itself in the daily customs of the family and the neighborhood.

It is customary in analyzing missionary service to divide it into the categories of church work proper, so-called evangelistic work, whether at the local church, the regional, or the national level; educational work; social service, literature, and such. We have purposely not done this in our present study, for it is our thesis that in whatever field our lifework may be cast our chief aim must be the building up of the Christian church from which in turn we derive our own life. Of course there are differentia of daily duties. As a teacher one will be concerned with professional competence, and every classroom hour will have its demands if there is to be integrity in our work. We shall also be deeply concerned for the academic standards of our school, as well as for its plant and equipment, and its administration. We shall love it and strive to build up its morale in every way. But ultimately our work as missionaries must eventuate in changed lives brought into the faith and fellowship of the church. So with social work or the task of rural betterment, or economic welfare, or medical service, or literature or the rest. Each task must be met with sincerity and as great competence as we can command or develop. But what the Christian movement in Japan is hoping for from us more than anything else is a fresh impulse of life, of faith and radiant joy, of selfless loyalty, and of comradeship in service. Everyone agrees that the fields are white unto the harvest. But the reapers are few, and their arms are often tired. Let us, then, with faith and zeal join them as they thrust in their sickles. Ours, too, may be of a slightly different shape, but they will cut. The task may bristle with problems, with perplexities and with strains and tensions; but in comradeship there is strength. We are workers one with another, and we are laborers together with God. With him, we know, all things will work together for good.

The Place of The Missionary in The Churches of Japan

ZENSUKE HINOHARA

We, the Protestants in Japan, believe that we should lead our people especially in the realm of their spiritual welfare and uplift in order to establish a Christian country here in this land. Assuming this grave responsibility we must do our very best to propagate our faith with much patience and courage so that we should win at least 3,000,000 souls to Christ within the next 25 years.

In 1859, just 92 years ago, six Protestant missionaries came to our land for the first time as if to prepare the way for New Japan. But the progress of the Protestant churches has been rather slow. In eight years we are to celebrate the centennial anniversary of the Protestant church in Japan. What a disappointment if the statistical figures make a very poor show by that time. At present there are approximately 200,000 Protestants with less than 2,000 Christian workers at about the same number of churches and preaching places. This is over against 83,000,000 population in 12,000 cities, towns, villages and the country. Both undercover communism and overwhelming secularism influence the thought and life of our youth, while superstitious beliefs of all kinds carry away the ill-fed souls of all classes of our people. With this slow progress on our part who will win our people in the next generation if we fail to do our very best?

We are not pessimistic, however. It is not too late yet. The church of our common Master saves herself as well as the world, with her fire of revivals which have never failed to come at every crisis in history. We are now in an unprecedented crisis such as history has never witnessed. When God's men and women become single-minded and determined to unite in prayer, and co-operate to plan and pursue a concrete and definite end with the utmost patience and power the heavenly fire will come. "Disunity is refusal," said Bishop Oxnam at the World Council of Churches two years ago. Especially in Japan it is no time for splitting: in spirit and in body we Christians must be one at this time and in this country! The more we get close together, the less our common foes grow fierce.

You are sent here in this particular land and at this particular time to "be

workers together with God." In this crucial time, therefore, the missionaries in Japan, including their families, are no longer our guests. You are one of us. Feel perfectly free to work as you will, as if in your own country. Make yourselves at home in every sense of the word. The world is your parish, Japan being a part of it. I say this in earnest.

With this freedom and deep sense of confidence I hope you will extend your gracious hands to your Japanese fellow-workers and fellow-Christians for real and hearty co-operation and mutual help. Unfailingly they will show you that they, too, are trustworthy and helpful friends and co-workers.

To obtain this happy experience a bit of the psychological study of our people, as to their racial and national characteristics and their age-long customs, will help you much.

Generally speaking, our people are more or less sensitive, reserved, individualistic and critical. Besides, pride and vanity are their unhappy traits as the late Prof. Kabel of Tokyo University pointed out in one of his philosophical treatises. But not altogether so when once they are converted into your friends: you will be delighted to find in them each a most devoted, self-forgetting and trustful friend companion. You can easily and heartily co-operate with them.

Their customs, good or bad, should not be overlooked. They are worth studying and keenly observing. This will help you to understand our people better and even make you feel admiration for them. And they, too, will unfailingly feel like working together freely and willingly with those who understand them well.

In adapting yourself to their customs, I say in sincerity that I would remain completely an American, speaking English, when you meet with your Japanese friends in your own home. Thus they may learn about your own way of living and thinking. It will be their great opportunity to know you and learn about you and your country in your own terms. At the same time do your best to try to be like a Japanese in their homes. On streets or in public places either way or both ways will do. Such thorough-going considerateness on your part will help you to live and work together with them cheerfully and helpfully.

During these few years of the allied forces occupation our people have learned much to know and love America by coming in contact with those plain soldiers and petty officers as well as through General MacArthur. If that be the case, why not missionaries? Certainly, the lives of missionaries in our midst have brought their country so close to the hearts of our people that when the war was ended we all forgot our enmity and hatred as if nothing had happened.

In this respect the missionaries of the earlier days particularly deserve our admiration. Let me, therefore, urge you to give more of your time for "pastoral" calling on your co-workers and their families. On church officers, too. In case of sickness go yourselves to their bedsides: their deep appreciation will prevail over their embarrassment.

Your silent presence at conferences and committee meetings will help their causes very, very much. Your straightforward suggestions and honest opinions would help them more. Your time and labor are best used when you work with them and for them, your fellow Japanese workers. Join in prayer at all prayer meetings or the like even though you are not specially requested. The very fact that you are sent from far away churches foretells your positive mission and commission. Hence there is no reason for hesitancy, and we would not be surprised at your initiative.

You are very much needed as gospel messengers for the bigger congregations of urban churches. Encourage their ministers in their missionary spirit and ecumenical responsibility. Through your talks and preaching, and still more through your personal association and touch, you can tell many things that the native workers would feel awkward to say before their congregations. Also tell them about Sabbath observance, tithing and missionary activities as you have witnessed them in your home churches.

We need your simple, plain gospel messages. Our people, both the Christians and non-Christians, are longing after the plain gospel. It is often mentioned that our own preachers dwell upon theology, creeds and doctrinal arguments to train their church people. There are good reasons for this which we must appreciate. For more than ten centuries Japan has been a school of many religions with so many sects and orders for each. (And after the recent war more than 400 are said to have grown like weeds!) Their priests and teachers must know, first of all, what are their differences and why they are not like others. And their followers naturally get the same psychology, and are too often satisfied with only the laws and creeds that are utterly beyond their understanding. Our Christians are not as bad as that, of course. But being brought up in the country of many religions and "isms" for ages, the Christians in Japan are interested in thinking rather than in doing.

But in these days of action most of us, the present day Japanese who want to give our lives for others as well as give ourselves to Christ, are more satisfied with the simple plain gospel than dried-up theology. So your gospel messages with your own experience and others' examples will admirably fit our present age. Young Lacour preached a series of very short well-prepared sermons for ten days before Tokyo audiences, through an interpreter, and many were brought to Christ. Dr. Axling's eloquence rings like a silver bell in faultless Japanese and the youth of both urban and rural districts are eager to listen. Brother Lee Palmore most delightfully surprised me as he closed his plain but earnest talk at my Sunday worship with a consecration service. Several dozens crowded kneeling before the altar for reconsecration—a scene such as I had never seen with my congregations in my long Christian ministry. I do trust that many young missionaries who have come after the war will follow their examples. Evening

services offer you better opportunity to reach our young people in cities, if preached in English through capable interpreters.

Missionaries will find greater chance in the rural areas than in bigger cities. Help those hard-working country pastors who struggle for better attendance at their services. The country homes in Japan need your help to improve their every day life through visual education and your own examples, taking illustrations from your life in America.

Some young missionaries are said to be skeptical as to the Bible class and especially English teaching. But, "By the grace of God I am what I am." I can say truthfully that through the instrumentality of the Bible class and English study I am what I am. A Miss Kate Harlan from Tennessee stayed at Yamaguchi, a little mountain city then, for only eight months conducting a Bible class and teaching English for a small group of boys and girls numbering about two dozen. A day before she left there for good, twelve were baptized ten boys and two girls just 60 years ago last month. Three are still living, two active pastors and a retired Christian worker. English is a great language. In a way, it is a missionary language conveying so much of Christian ideas and sentiments.

School work, therefore, gives another unique and wonderful opportunity to English-teaching missionaries in Japan especially in this present generation. Your pupils are to grow up into manhood to be more useful and effective democratic citizens of New Japan. Don't think that you as English teachers are just teaching your students mere language.

Finally, the lack of real Christian fellowship in the church and among church members in Japan is one of the most serious causes of the drifting of Christians away from their churches. The same thing is particularly true of the ministers who have left the united church. The upper room in Jerusalem served at least twice in crises for the disciples of Jesus: before and after his death. That is, at the last supper Christ got them together for the closest communion. Then when they were all dismayed and were about to decide to scatter, they remembered the last supper there at the same upper room and prayed for guidance, evidently through the eager suggestion of the women present including the mother of the Lord. I believe that most of the homes of the missionaries today are wide open to serve as modern "upper rooms" for Japanese pastors and their church officers for closer fellowship and prayerful worship. Remember, please, that the most lonesome and isolated inhabitants under the sun are our present day hard-working pastors both in the crowded cities and the 12,000 towns and villages in Japan. We need you and your co-operation.

Fellowship and leadership, not fellowship or leadership, are our chief concern at the dawn of New Japan. Leadership without fellowship will end in complete failure. Fellowship without leadership, however, can accomplish some thing really worthwhile. Fellowship first! my friends and brothers.

Evangelistic Opportunities in Japan

CHARLES A. LOGAN

To return to Japan in 1951 after an absence of ten years is almost a Rip Van Winkle experience. The pre-war days with their mounting tensions and suspicions are gone. The devastation and destruction of the war years have taken with them much that hampered Christian efforts, and new opportunities here, so widely publicized in America, are still in evidence. True, the first post-war eagerness to adopt everything from the West has passed. But in its place has come a healthier, saner, more sincere seeking of Christianity that is evident in the churches that I have visited.

When Dr. Toyohiko Kagawa was in America last year, he invited me to come and preach in Japan. Although retired by my mission board, we arranged to come independently for a six month's tour. The united church has made out the schedule, one third of which has been completed. It is some of these experiences of the past two months of travelling, preaching, and living with the pastors of the churches that I wish to share.

During August I went to 23 churches in the Hokkaido. The pastors had made good preparation for the meetings and every church was filled. There was splendid attention and of the 3,300 attending, there were 863 decision cards signed. At the same time hundreds of prayer requests for the salvation of individuals were written by the Christians and placed in the hands of the pastors. In each place I conducted an after meeting, instructing them how to believe, how to read the Word of God, and how to pray. Like children I had them repeat prayer petitions after me. I urged the pastors and officers to visit them the following day. If this follow-up work is done faithfully, at least sixty per cent of the inquirers should become active church members.

Staying in the homes of the pastors and becoming acquainted with their families has been a very rich experience for me. Their care of me has been a wonderful expression of Christian hospitality. I had been a little anxious as to how I could stand taking only Japanese food. But the welcome and courtesy and fellowship that they have given me have been genuine and heart-warming. I can certainly endorse Dr. Axling's statement that there are many "unsung heroes and heroines" among our fellow-Christians here.

During the first two weeks of September the experiences of Hokkaido have been repeated in the Tohoku. There were twenty-one meetings with 4,153 in attendance, and 1180 signed the decision cards. Again there were also many prayer requests from the Christians, and the same enthusiasm and intensity were evident.

In spite of handicaps I have seen much evidence of the advance of the church work. In one place a sixty year old building of one room was inadequate for a Sunday school of two hundred, a kindergarten of one hundred and seven children, and all the services of worship. In many places the church rejoices in a new building, for the united church has helped to rebuild 214 of those lost in the war. In some places no church has as yet been erected so the young pastors work as best they can in homes or public halls. In other localities pre-fabricated buildings donated by American Christians are used. These serve a good purpose while the congregations look forward to the time when they may erect a permanent building. In the many places where kindergartens have been started as part of the church program, sure foundations are laid for further growth and development.

The tenant gospel schools have felt the same lack of adequate equipment, but in the few places where they have been newly constructed, the young men gather with alacrity to learn Christianity and how to increase the nation's food supply.

Everywhere that I have been I find that Dr. Kagawa has been there before me putting his gospel of love into practice.

In one place they told me that he had the young men gather acorns from the mountains, grind them into flour and mix with caramel to give them a good taste and feed them to the 3000 lost children whom he was saving. In Hokkaido I found that the Governor had given him 5,000 *cho* of land for the establishment of a Christian village for some repatriates from Manchuria.

How different are all these experiences from the work we engaged in fifty years ago. Then, to become a Christian, one had to face possible disinheritance or at best, ostracism from his family. The foreigner was an object of curiosity and ridicule. Even the dogs sensed the difference and began to bark at him from the moment he came out of his gate. The tactful explanation, that it was the smell of shoe leather which agitated them, was not entirely satisfactory. It was not easy to make friends among adults, and even children were shy of him as he walked through the streets, and the epithet of "Foreigner! Hairy Foreigner!" followed him. The customs were those of old Japan. The *chonmage* which closely resembled a pistol lying on the top of the head, was the customary head dress of the men, and the repulsive black teeth of many women indicated that they were married. Aside from these superficialities, in 1902 the atmosphere was still clouded by the edicts of the Tokugawa era forbidding Christianity. Although removed, they still influenced the minds of the people. The popular

wave that Christianity had enjoyed in the 1880's had receded, and in its place was a tolerance, but no welcome. There were some faithful Christians but the churches were few. Then as now, one opening among students was through teaching English Bible classes. Some of these had the courage to attend the churches and were converted. There were a few outstanding eloquent preachers who drew fair-sized audiences. But in most places they were engaged in a difficult and patience-testing work. These men are to be commended for laying the foundation of the Christian church of Japan. We remember gratefully Drs. Masahisa Uemura, Danjo Ebina, Tsuneteru Miyagawa, Hiromichi Kozaki, Kajinosuke Ibuka, Yoichi Honda, Gunpei Yamamuro and others.

There were few Christian books at this time. and not many tracts that were intelligible to the man in the streets. It is the men of my generation that produced Christian literature: fiction, commentaries, sermons and biographies. Some of these were originals and some were translations, but all have helped to enlighten the minds of the Japanese people.

Christian schools have been developed and their graduates are the church leaders that I meet as I go about the country today.

The opportunities of the present time are great. The towns and villages are open to the preaching of the gospel. The united church and other organizations are building churches. The day of the salvation of Japan is at hand.

The Christian Witness of the Missionary Teacher

F. BELLE BOGARD

Judging from the large number of mission schools in Japan, it is evident that our forerunners placed high in their minds the evangelistic opportunities through mission schools. Well might they! Pupils entered in the schools find themselves there for two, four, six or even more years. During those impressionable years they come in constant contact with Christianity; they are, so to speak, caught in a trap, and we have the opportunity to bring light and joy into their lives; to build strong moral characters; to give purpose and direction to their lives, but more especially to have at our finger tips the audience for our message of salvation through Jesus Christ. To those in our trap, we give life, not death! It is during these years that the missionary teacher has an opportunity to be a Christian witness!

Let us take a look at those to whom we can be a Christian witness. In the school in which I am teaching (Tokyo Woman's Christian College), a questionnaire to ascertain the religious condition of the school was handed to each of the students in the school. To the question: "What is your religion?" the percentages of those answering were as follows: Protestant Christian, 20.2%; Catholic, 2.7%; Buddhist, 0.4%; Shinto, 0.3%; other religions, 1.3%; none, 74.2%; obscure answers, 1%. In the average mission college the numbers prove about the same. The number in the group that is most alarming and yet most challenging is the largest number which is of those who have *no* religion. Students, though steeped in a Buddhist culture and absorbing infinitely more of it than they realize, still assert that their religion is "None"! This group, whether they particularly like it or not, rub shoulders with us during each teaching day of the year and we have an opportunity to be a witness to them. What fertile soil for the gospel!

In spite of the great challenges and marvelous opportunities, there are many foreign teachers in the mission schools, especially among the newest comers to Japan, who feel great dissatisfaction in the schools, and soon turn away to brighter fields of labor. If this happens, certainly there is something at fault. Let us honestly and candidly face the situation in our mission schools.

We must bear in mind, first of all, that when the missionary teacher comes

to Japan, he has usually been fired with great idealism in his home country. He has heard over and over again of the "unprecedented opportunities" for preaching the Word in Japan; of the eagerness of the people, especially the youth, to learn of democracy and Christianity; of the "effectual and open door" that is to be found in present-day Japan. Desiring to cash in on the golden opportunities (probably unconsciously, and humanly speaking, hoping to ring in on some of the honor and glamor) he rides the high Pacific waves, filled with idealistic enthusiasms for the impress that his life will make.

Upon his arrival in Japan, he finds himself sent to a mission school usually to teach English. There he bumps into stark realities a plenty. The principal of the school is often a pastor—a very fine and lovable chap—but with no administrative ability; the number of Christian nationals on the staff is often not very high; the number of students in each class far exceeds that for whom effective work can be done. To pay for the additional faculty that increased enrollments necessitate, professors of lower standards are employed; certainly they do nothing more than come into the classroom and go right out of it, thinking not at all of effective pupil-teacher relationship! Furthermore, the head teacher of the English department may be a weak brother with no effective organizational ability and some cockeyed ideas. But worst of all, the missionary teacher finds that he is often used by the administration merely to bring prestige and influence to the school.

All of these pricks soon burst the bubble of his idealism, his feeling of self-importance, and his desire for witnessing so that before the year is up, he is ready to turn to greener pastures.

Parenthetically, let it be said that we need not be blind to the true state of affairs in our mission schools; nor be satisfied with the "status quo"; that everything is not in excellent condition; or that we need not adopt the "pollyanna" attitude. On the other hand, let us realize, however, that we are in the Orient and not the Occident; we are in a land where living is substituted for efficiency; and a cup of tea for on-the-dot punctuality. We are in a land where Christian leadership and ability is in its incipient stage and is suffering from every maladjustment of adolescence. We are in a country that is economically strained, where the leadership is striving to make the best of its indigent conditions. All of these situations require patience.

Then what should be our mental attitude,—one that will give us peace of mind, satisfaction, as well as endurance for the difficult situation in which we find ourselves? First of all, let us remember that we are sent out as Christians to be a witness and that means a witness even in a school where the school administrator is weak, where classes are overcrowded and where standards are unbearably low. We are not sent out to be witnesses in a situation that is already perfect but to a situation that is often difficult and discouraging.

However, in every dark picture there are some aspects that are bright and and rewarding. They give us courage to go on. In every school there are national co-workers who are as earnest as we in desiring to be a witness. How wonderful to join forces with them and unitedly to let our lights shine. Furthermore, it is always possible to get a group of students together who have the same purpose in life that we have and with them to make a witness. A friend of mine who is in a difficult school situation has a group of eleven students with whom she does Sunday School work. They go into the surrounding communities to have Sunday Schools for the children there. My friend's testimony is, "If I were doing nothing more in Japan than just helping those eleven girls, I feel that my coming would be worthwhile." If we cannot be an inspiration to the masses, we can be to a smaller group.

Furthermore, we must never discount the witnessing that we are able to do indirectly when we are completely unconscious of it and when it is completely unknown to us. The attitude toward our pupils in class, a kind word spoken here, a smile there, a word of encouragement when it is justly deserved all of these mellow the hearts of the students so that they are responsive at a later time to our message of Christian living in a chapel service. Often years after a student has graduated, he will tell you, "I remember when I was in high school that you said thus and so and I have never forgotten it; it has influenced me greatly all my life." You have forgotten long since that you ever made such a statement but its effect went with a greater force than you realized.

One of the great advantages of the teacher is that it is possible with a little effort to bring Christian ideas into the classroom through the subject matter that is taught. Though many a student is uninterested in religion and will never darken the door of your Bible class, he can in the classroom be reached through some of the great religious truths of Tennyson and Whittier, the social reforms of Shelley and Emerson's ideas of God. While the students have to attend these classes, many have their entire lives changed by the thoughts of the great poets. God uses the great works of literature to reveal himself to the student. The teacher has an audience that would give ear to no other evangelistic endeavour. The teacher's audience is ready-made, and he can use every ingenuity to bring his ideas into the classroom through the subject matter that must be presented.

If there is dissatisfaction on the part of the missionary teacher in his opportunity for witnessing, can it not be said in all honesty that in almost every instance the individual is exceedingly impatient in wanting to see the results of his witness? He has a great desire to revolutionize the student overnight, to raise the school out of its ruts in a week, to evangelize the whole of Japan in a year. Instead of these violent revolutions, he is called upon to teach his classes in patience every day, and to engage in monotonous corrections of endless themes. However, while he is doing these tedious tasks, he must remember that these

things help his soul to grow in grace so that at a certain time he may effect a great influence upon the life of some one who may be a Kagawa, a Michi Kawai, or another link in the growing chain of future witnesses in Japan. Even for that one, the Christian witness of the missionary teacher is exceedingly worth-while.

Personally, as I think of the challenging opportunities for a Christian witness in the school in which I am teaching, I am concerned not so much with the organizational weakness but rather with the weakness of my own Christian witness. Am I deeply enough rooted in Christ to be a worthy witness "in season and out of season"? Am I filled with enough grace to meet the unpleasantness of the department head, the large number of students in my classes, the strain of each day's activities, the secret and yearning need of the individual student in my class whose life I can change? These challenges make me humble, filling my soul with patience, and help me approach constantly the throne of mercy seeking for resources to meet those needs. I have confidence that if I do my part on that score, God will through me in His own mysterious way effect a witness that He can use to his own glory.

In the meantime it is also necessary for me to keep in mind the vision of the part that I play in the whole missionary scheme. You remember the story of the three masons working on a stone. A man who was passing by on the street asked one, "What are you doing?" He answered, "I am cutting stone." To the same query the second replied, "I am earning a living." But the third answered, "I am building a cathedral." What is your answer to the question, "What are you doing in Japan?" Your reply can be, "I'm teaching subjects and predicates to my students," or "I'm building a strong character in my students," or "I'm carrying the torch of truth that has come down through the centuries into the future."

Commentary for Laymen

Mr. Akio Yonei, business man and elder of the West Kyoto Church, felt the need for a book to help layman read the Bible. Without an understanding of history and the situation of 2000 years ago, he found it very difficult to understand the Scriptures. Since many commentaries have been written for ministers, but none for laymen, Mr. Yonei gave his pastor ¥ 100,000 toward the publication of such a book. The pastor, Reverend Ida, consulted with Mr. Kuwada, president of the Tokyo Union Seminary and asked the seminary to prepare such a commentary. Five volumes are now being planned by the Protestant Press. The first volume will be off the press in November.

The First-term Missionary Conference, Nojiri, 1951.

EETTY MARIE ELLIS

It has been a little over a month now since the Conference of First-term Missionaries at Nojiri. There remains a series of impressions and convictions of the significance of that conference, some sharp and gleaming and some melting into the haze of the before and the since. It is these impressions that I shall try to set down.

I remember a morning when the sun was bright and warm, and minnows nibbled at the rope anchoring the raft. Everywhere was silence, except for insects in the grass and the little waves slapping the oil drums below. There, while the group were meeting in the lodge on the hill, I contemplated many things..... the mysterious chain of events by which I, born and nurtured in one land, now found myself with a life closely entwined in this, yet another land. The even more mysterious fact that, try as hard as I might, I could never bring myself to feel alien to it. The sudden sharp, humbling realization that I—I who am so unworthy have had the tremendous audacity to accept the responsibility which I *have* accepted: then the slow, flooding warmth of understanding that it would instead have been audacity to do any other. And in that moment came a rededication. As the sun climbed in the sky, so climbed my thoughts into the future that was to come.

I think to most of us, if not to all, came such a time at some point during the conference. From our daily lives and living patterns, we had come together with other young missionaries who face the same problems and with Japanese Christian leaders who are our brethren in many ways. At first we all felt a little strange and reserved. The other Americans how very American they seemed! And those in Japan for two or three years seemed to be miles away from those who had just arrived. The Japanese—they were all leaders! How could we come to know such people personally! Because it was so important to us, it became doubly hard. But soon we relaxed together, and in a warmth of Christian fellowship and prayerful concern we began to search, deeply I think, and well, into the world—this world of Japan—about us. When the Japanese delegates left, there was friendly laughter, and there were also some tears.

Alone now, but still in the presence of God, we continued our search. And when one searches without reservation into the world about him, he must of necessity also explore, without reservation, his own soul.

But of the problems themselves—what do I remember now? I remember a speaker before us, pausing in the middle of a sentence to ask with all the emotion of his being, “*Why, why* must we be *reminded* to be humble? Are we not followers of Christ? Are we not missionaries of the One who washed the very feet of His disciples? Are we not servants of the One who suffered the greatest humility of all? Why, then, need we even *mention* humility? *Why* must we be *reminded*?”

I remember, too, a session with a Japanese speaker who analyzed with depth of insight the thinking and the social patterns of his own people, and the ruthlessness with which he analyzed the attitudes of his fellow Christians, both missionary and Japanese. I remember the heaviness and the sorrow with which we left that night, knowing within our hearts that his words rang with truth. And I remember, too, a card which came to our cabin a few days later from an ex-cabin mate who had left early the next morning. “We were talking on the train and were worried that you might be afraid because of his words. What we want to say is, Please do not approach us Japanese with the word ‘beware’ in your hearts—for only love, not beware, can build His Kingdom.”

None of us, I think, will soon forget the discussions on the standard of living. Back we have come to our homes and comforts, perhaps a little more aware of the problems in which we are involved. Some of us, I believe, returned with creative plans. So very much we have taken for granted!

I left the conference with some supreme convictions. Among them are these:

1. Somehow there must be more opportunity for exploration of mutual problems by Japanese Christians and missionaries together—not in an atmosphere of business detail, but in one of prayerful searching.

2. We must in every way possible help Christianity in Japan become a faith which affects all of life and all of living. To do this we must help the churches establish pioneer programs in community outreach, as part of the essential Christian witness. These programs should and must include: A. Guidance in Christian home and family life. B. Health and body concerns: food, sanitation, care of the tubercular. C. Practical rural agricultural aid. D. Social service.

3. We must recognize that Christianity in Japan has shown itself to be primarily concerned with the cities, with middle class income groups, with those relatively well educated or at the moment in Christian schools, and often primarily with women. If we believe that the way of Christ is the way of concern for all people rather than for those with whom it is easiest to work, we must do some quick re-evaluating and planning to include: A. Active mens’ organizations. B. Follow-up programs with students who have become Christian in school, and

with students and faculty now connected with the schools. C. Labor groups. D. Village and rural work. E. Work in slum areas. F. Work with those who are now, or will be, in the positions of leadership of Japanese politics and society.

All of us, I think, feel a deep debt of gratitude to those missionaries who have so faithfully and so well served before as pioneers in Japan. We felt a great kinship as we attended the later conferences. We ask of you your help and guidance. We have our dreams. Help us now not to settle into the easy way; help us instead to find the courage and the way to continue in your pioneering spirit, that His kingdom may come. Help us to find the way to help the Japanese Christian church to grow into those areas of geography and those areas of spirit and life where it has not yet reached that His way of love may come to all mankind.

To our Japanese brethren forgive us where we fail. For we are from strange lands, and are not always quick to understand. For we are at best only poor Christians. Help us, and help us to see where we can help you. Surely when we come together in His name our weaknesses can become strength, and barriers can become fellowship.

And to God our Father—may we walk in the spirit of Thy Son.

What Does It Mean To You?

The Difference in Standard of Living Between Foreign and Japanese Christian Workers

TSUTAE NARA

On being asked to set down my views on this matter in the form of advice to younger missionaries, I at once started thinking about which points to stress most. Soon I came to the conclusion that it would be better to try to give the views of several different people, because this is an important problem for which no one answer can be satisfactory.

Consequently, a questionnaire was sent out which was answered by twenty Japanese Christians. All of the twenty are young, active Christian workers with ages ranging from 21 to 35. Their average age is 27.5. Those who answered included four pastors, two teachers, two community workers, four theological students and eight YMCA junior secretaries.

The main question was phrased in this manner: "Is it difficult for a young Japanese Christian worker to work in co-operation with a young foreign missionary, unless the latter steps down from his standard of living in order to get a better understanding of the life problems faced by the Japanese and in order to better accomplish his mission?" The answers were quite frank and brought out several different angles concerning the problem.

Three pastors and two theological students answered "Yes, (it is difficult)", and declared definitely, "Otherwise I cannot work in co-operation with the missionaries." One of the pastors wrote, saying, "I have been working sincerely with several young missionaries for over four years, and all the time I have been repressing certain feelings below the surface concerning this question. But now I feel I cannot repress them any longer. If the person with whom we are working has attitudes and manners which are not adjusted at all to Japanese life and thinking, the results are not as worthwhile as I expected. Our evangelical work is now facing great hazards."

Two of the pastors answered in this manner, "Somehow I co-operate with the missionary because he is actually here with me, but I feel somewhat trapped since I believe that this unwilling or reluctant co-operation between us will not bring forth good fruit in the long run."

One of the pastors added, "I wish that especially the missionaries might be able to break down the ironbound rule of Kiplings' 'East is East, and West is West'. At least, the rural missionaries might more closely follow the methods

missionaries have used in China for generations. St. Paul said in his epistle, "To the Jews I became as a Jew in order to win Jews...." Then the same pastor went on to say, "However, I never thought of requesting the missionary to step down to the same level as his co-worker. It is practically impossible for him and may be of no use at all to ask it."

Another pastor, age 30, suggested that, "missionaries should extend more helpful hands, materially and spiritually, for the betterment of their co-workers."

Therefore, we see that only five out of the twenty answered, "Yes," to the question. However, since these five were pastors and theological students, workers who are most closely associated with missionaries, their voices would seem to raise the issue for thorough discussion. The other fifteen—one pastor, two teachers, two community workers, two theological students, and eight YMCA secretaries answered, "No," or a qualified no.

In general the answer of the majority of this group of Christian workers was as follows: "We firmly believe that we can co-operate with the missionaries and other American Christian workers. We do not think the difference is so significant. The missionary's thoughts and attitudes, and especially his earnestness to truly understand the Japanese young people are the most important things. These will determine whether the missionary's work is valuable or not."

However, many of this group added various comments to qualify their answers. The most general attitude is the following, "We believe it is necessary that some young American missionaries adjust their way of living in accordance with the circumstances of their particular work, location, position, and responsibilities. If they do this, their living standard will be lowered to a level which will harmonize with the sentiment of their co-workers who in the past have been separated by too great a distance." Others continued, "We hope the missionary will take a humble attitude of trying to find out about the Japanese mind and of attempting to harmonize with the Japanese background. He should study our history, customs, mores, oriental philosophy, and should try to understand the sentiments of the young people today. An insight into the Japanese way of life is necessary." One person presented as a problem the fact that Japanese young people who are confronted with real problems of life do not gather around the missionaries.

Still another attitude was expressed, "Being a native American, the missionary is accustomed to live according to the American standard. This is natural and inevitable. It seems to us that he need not become too deliberately Japanese-like, especially in his home life."

Thus, any conclusion on the central question would be very difficult to state. However, it seems quite clear that in these days, missionaries must be diligent to see that their attitudes and actions carry the spirit of the Gospel they came to proclaim.

The Gospel Confronting non-Christian Religions in Japan

ANTEI HIYANE

The Central Committee of the World Council of Churches met in Rolle, Switzerland, from August 4-11 to deliberate on two main topics. They were: The Message of the Bible to the World, and Christian Action in Modern Mass Society. In preparation for that meeting, the National Christian Council of Japan held study conferences here on the same topics. Their findings were carried to Rolle by Rev. Michio Kozaki, Moderator of the Church of Christ in Japan.

The report of the group which studied Christian Action in Modern Mass Society commented on the slow growth of the church in Japan, in spite of the opportunity for Japanese people to accept Christianity. The report states that the fundamental reason lies in the peculiar cultural heritage and special social tradition of Japan. "It is absurd if the passing traveller as a casual observer takes the view that Japan can be Christianized easily in one generation. . . . First of all, there are great religious systems like Buddhism, Shintoism, and Confucianism which have contributed much over the centuries to the development of Japanese traditional cultural life."

This led me to choose the topic of this article, though I was not a member of the group which drew up this report. However, I have long thought that one of our most important problems is the relation of Christianity to the other religions. The Gospel is actually confronting the non-Christian faiths in Japan. There are at least three reasons for the importance of the subject.

First, it is important as a theological problem. In New Testament times, the gospel had first to confront the Jewish faith. Next, it faced the religions of Greece and Rome. In Japan, exactly as the National Christian Council report points out, Shinto, Buddhism and Confucianism are established on a broad and deep basis, directly challenging the theological polemics of the Christians.

Secondly, it is a practical problem in evangelism, because the non-Christian religions obstruct the progress of our Christian ministry. While we often attempt to preach the gospel without a knowledge of the non-Christian religions, most of our hearers are unbelievers who are not satisfied or impressed by our preaching. Those who preach the gospel should have a knowledge of the non-Christian faiths,

as well as the Christian message of sálvation.

And in the third place, since Japan may be one of the last non-Christian countries to be won, here we may expect to find Armageddon among religions. It can hardly be over-emphasized that if the gospel wins a final victory in Japan, it will have won a secure position in this part of the world. One of the tests of the "glad tidings of great joy to all people" will be the way in which Christianity meets the rival faiths in Japan.

Religion may be defined as the relation between God and man. The idea of worshipping a single god appears in many religions at an advanced stage in their development. There have been theistic movements toward monotheism, as the worship of Ra in Egypt, Zeus in Greece, Brahma in India, Jupiter in Rome, Ahura-Mazda in Persia, and Allah in Arabia. Of so-called atheistic Buddhism I will speak later. But why do religions all tend toward monotheism, in so far as they have theistic beliefs? Though there are many theories or arguments to explain this, the most simple, genuine and direct conclusion is that as God created man in his own image, so man was gifted with an innate yearning to know God, the ultimate being.

But what is the perfect monotheism among all the religions of the world? Of all ancient faiths, Judaism was a strict and thorough monotheism, and incomparably pure. Each civilized country in ancient times was gifted with its own unique talent. But in point of monotheistic faith, the Jews were chosen by the creator for a particular purpose. When we study Judaism in detail we are driven to the conclusion that it is not so much one of the historical religions as the revealed religion. How can you explain the high monotheism reached by the Jews alone while their neighbors wandered about in primitive religion, except by the interpretation that their faith was revealed to them by God? There is no other answer.

Christianity as the gospel, stands upon Judaism, the revealed religion. The gospel is Jesus Christ, the incarnate saviour, God revealing himself to the Jewish people. The "glad tidings of great joy to all people" is the historical Jesus, the embodiment of the eternal word among us. His teaching, his conduct, and especially his redeeming death on the cross for our sin, is the gospel.

Thus we began with religions in general and their trend toward monotheism. then passed to Judaism as the revealed monotheism, and ultimately we reach the Christian gospel which rested on Judaism. It is this gospel which is confronting the non-Christian religions of Japan.

Among the religions of Japan, Shinto has been called the earliest. It may have originated from Shamanism in distant oriental regions. Shamanism derived from priestesses in the Tunguse tribe in Siberia. In Shamanism a priestess in an ecstatic state receives divine inspiration. The costumes of Shinto priestesses and their ritual have many resemblances to those of Shamanism. But as Shinto

doctrine developed, it took three forms. It was subsumed under Buddhism, it amalgamated with Confucianism, and later there arose the revival of classical Shinto.

Of the supporters of the classical revival of Shinto, Atsutane Hirata (1776-1843) was the most intolerant fighter. He rejected the Confucianism and Buddhism of his day, and all foreign religions and thoughts. But when he reformed Shinto into a monotheistic religion, he used materials from Chinese books of Christian thought written by Matteo Ricci (1552-1610) and Juan de Pantoja (1571-1618), Catholic missionaries in China. The reformation of polytheistic Shinto was expressed in the monotheistic theories of Hirata. Like other religions which show the monotheistic tendency, Shinto followed the world-wide trend.

But we must insist that however much Shinto may be developing, it is not able to be related directly to Judaism, much less the Christian gospel. Most of Shinto still slumbers in the old dreams of polytheism. And though some Shinto has reached definite monotheism, there is no connection between it and Christian monotheism. The dimension of the gospel is entirely different from that of Shinto, and there is a gap which can not be bridged between natural religion and revealed religion.

Confucianism came to Japan before Buddhism, yet it is doubtful whether it is a religion or not. Though Confucius was an agnostic in the dialogues with his disciples, he clearly believed that his vocation was from Heaven. Moreover, the Chinese worshipped a Heavenly God from very ancient days. So when Confucianism was introduced, it brought with it the concept of a deity. In the Tokugawa period various schools of Confucianism were established and flourished. Toju Nakae (1608-1648) was the most conspicuous representative of those who insisted on the religious worship of the Heavenly God. Confucianism emphasized filial piety to parents, but he deepened this virtue by his interpretation that filial piety should be developed to the highest stage of piety to the Heavenly God.

Yet Confucianism, even though it developed like Shinto into monotheism, has no direct connection with Jewish monotheism. Revealed Judaism is totally different, not only in degree but in quality from Shinto and Confucianism. It has an entirely different basis. In post war Japan, many new religions have appeared, and some of them have for their object the worship of one creator God. But they, like Shinto and Confucian monotheisms, have nothing of connection with Jewish monotheism.

Whether Buddhism is a religion or not is an interesting problem. Some Occidental scholars interpret it as philosophy but not a religion, and some Buddhists make bold to say it is not a religion in the ordinary sense. If religion means the relation between God and man, then Buddhism can not be called a religion. The answer to the question, "Is Buddhism a religion?", seems to rest in another question, "Does Buddhism believe in God or not?"

To trace the history of Buddhism, we note that the ancient Indians clearly believed in the existence and activities of gods, as did the Persians of the same Aryan stock. In Vedic times, the Indians believed in polytheism, but in the period of the Upanishads and after, they insisted that Brahma, the universal self, and Atman, the human self, were identical in their ultimate basis. The fundamental sameness of Brahma and Atman are translated into pantheism, and the philosophical form of pantheism is Buddhism.

Our question of whether Buddhism is a religion may thus be answered by saying that Buddhism may be defined as pantheism. The self-awakening of the Buddha was a pantheistic conversion or becoming aware of the self-consciousness of deity in the self.

But while such a pantheistic self-consciousness may be possible for a few religious geniuses, for most people it is impossible. Hence the Pure Land doctrines of Buddhism appeared, offering to all mankind the news that whoever should recite the name of Amida (Amitabha) would be saved. Among thirteen sects of Japanese Buddhism, the most influential are the Pure Land sects which encourage man to be saved not through his works but by his faith. Beyond question, the doctrines of the Pure Land sects represent the greatest reformation in the history of Japanese Buddhism.

However, although faith in Amida and devotion to him are most influential and popular among common people, Amida, object of worship, has no historical reality whatever, much to our astonishment and disappointment. Frequently the Pure Land doctrines have been compared with Christianity on the basis that both religions are based on faith, but actually they are totally different as regards the reality of the object of faith. Jesus, the object of Christian faith was born at Bethlehem in the days of Herod about 1950 years ago, and after 33 years was crucified on the cross in the days of Pontius Pilate. However interesting or beautiful the traditions of Amida may be, they have no historicity at all. When Amida is nothing but an imaginary being playing a role in a fairy tale, where shall people go to be saved?

Among the Old Testament prophets mentioned in the New Testament, the most frequently quoted is Elijah. In the name of Jehovah, he confronted 450 prophets of Baal on Mt. Carmel, and won a victory over them by testifying that Jehovah was the only true God. Primitive Christianity, too, confronted oriental religions and pagan systems. So Christians in Japan today are following in the same tradition, as they oppose non-Christian religions here.

In summary, let me mention some of the conspicuous points of conflict between Christianity and the non-Christian religions in Japan.

1. It is a conflict of monotheism opposing polytheism. The Christian believes that one God created the universe, while the gods of other faiths are the deification of created beings.

2. It is a theism confronting pantheism, or Semitic theism confronting Aryan pantheism. Christianity clearly distinguishes between God and the world, or God and man.

3. Christianity discriminates between God and evil without any compromise, but the others consider that good and evil are the same. Thus they reach a position of antinomianism. Paul wrote, "Where sin abounded, grace did abound more exceedingly," but he concluded, "Shall we continue in sin, that grace may abound? God forbid," (Romans 5 : 20, 6 : 1-2).

4. Christianity is a salvation from sin, but the others have no soteriology. To them, sin means physical impurities, or worldly desires, or at most ignorance. They are not conscious of guilt against God.

5. Christianity clearly marks the line between this world and the next, while they do not discriminate between life and death. So they can readily believe in communication through spiritualist mediums with the dead. In practice, Christianity gives its condolence to a bereaved family, but they direct their condolence directly to the dead.

6. It is a universal religion confronting national religions. Among the sectarian Shinto groups, the most popular are Tenrikyo and Konkokyo which believe in gods not found in Japanese mythology. These gods may help to account for their missionary expansion yet they are nothing more than national religions. Christianity is the glad tiding of great joy to all mankind.

7. It is intolerance confronting tolerance. Christianity does not compromise with other religions, while we see in history many examples of amalgamation in Shinto, Buddhism and Confucianism. Christianity is not one among many religions, but the only word of God. "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we may be saved." (Acts 4 : 12)

Since the end of the war, we have been moving steadily toward a harsh confrontation between the gospel and non-Christian religions, and the struggle of Elijah and the 450 prophets of Baal is being re-enacted in present day Japan. Thanks to God, he has left for himself thousands of men who have not bowed the knee to Baal. There is this remnant, raised up through the grace of God. After his witness to the one true God, and after all the conflict, Elijah heard a still small voice. As I conclude this paper, I pray that each one of us may hear God's still small voice speaking of the winning of Japan to Himself.

Class-struggle as a Barrier Between Church and Society

KAZUTAKA WATANABE

One of the greatest obstacles preventing the progress of the church in the post-war days in Japan is the class struggle. The class struggle is, in its form, a preliminary revolution, and in its contents, an anti-authoritarian war. All labor disputes in offices and factories, demonstrations against red-purges in schools, people's raids or riots into employment bureaus and police stations, rushing into government offices en masse, and the like, are all manifestations of it.

If the foundation of democracy is the dignity of man, the foundation of communism is the class struggle. It goes without saying that the theories of communism threaten churches, but all the more, the class struggle as a practical problem endangers the foundation of the church. There is well-established theology as a weapon to oppose communism, but there is no effective safe-guard of the church to defend itself from the attack of class struggle.

Especially after the end of the war it was ordered in the Potsdam Declaration that, "The Japanese Government shall remove all obstacles to the revival and strengthening of democratic tendencies among the Japanese people. The freedom of speech, of religion, and of thought as well as respect for the fundamental human rights shall be established." Consequently the gigantic flood of class struggle, checked for many years, suddenly broke its banks and rushed over society, swallowing everything, including such a small institution as the church.

Take an example in the very normal phenomenon of the labor union movement. It is a known fact that such a conservative movement as the trade union movement discarded, before they knew it, their original object of trade unionism and jumped into the midst of political movements which had nothing to do with the sound development of trade unionism. At any rate, it is really a remarkable fact that within such a short period of four years after the surrender seven million workers were organized into labor unions, and these unions had become strong enough to plan a general strike in 1947.

A more amazing fact is that all of these 7,000,000 workers had been moving under the direct or indirect control of the Japan Communist party for four years, and that this party had been strictly illegal and persecuted severely by the Government until the surrender.

During the Pacific War all labor unions in Japan voluntarily(?) dissolved themselves and were amalgamated into a semi-governmental organization called the Patriotic Industrial Union. Laborers were given an honorable name of "Industrial Warrior," and were given more rations of food and other things than ordinary citizens. Consequently, there had been no labor disputes worth mentioning, and the whole nation had forgotten even the word of Communist party.

However, in 1945 when Japan surrendered, all political criminals were freed from prisons according to the Art. 10 of the Potsdam Declaration, and also the Special Thought Police, Peace-preservation Law, Peace-preservation Police Law, etc., were all abolished. In December of the same year the Communist party had their large convention, openly giving an impression to the public that Japan was entering into a socialistic period. To strengthen this impression all rightist organizations were ordered to disband, and during December of the same year and in January of 1946, all the rightist groups disappeared and their leaders were all purged. It is no wonder that the leftists felt that they could win the whole of Japan very soon.

The increase of unions and disputes after the end of the war is as follows :

	Unions	Members	Disputes	Participants
1945	508	379,631		
1946	17,163	4,415,482	920	2,722,582
1947	28,013	6,268,432	1,035	4,415,390
1948	36,131	6,705,707	1,140	5,731,099
1949	34,272	6,724,709	2,427	7,794,378
1950	27,284	5,654,938	1,422	1,536,576

Disputes developed into real strikes as follows :

	Strikes	Participants
1946	622	510,391
1947	381	212,081
1948	667	2,298,530
1949	515	1,191,763
1950	571	681,442

If the noted general strike of Feb. 1, 1947, had not been forbidden by Gen. MacArthur, three million workers might have taken part, and in 1948 when the "Shadowless (or invisible, i. e., unofficial) Strike" took place, 1,200,000 workers really did take part in it according to the reports.

At any rate during the four full years until 1949, government authorities as well as all management were absolutely helpless against the flood of the labor offensives. Both of them were pushed and pulled at the mercy of the almighty unions. They were deprived of power over personnel as well as of administration, and could say nothing against it. It was really strange and ridiculous. With the exception of G. H. Q. the most powerful organization after the surrender in Japan

was the unions. These unions' members were labelled as people in distinction from *subjects*. They were called the "working-people with the consciousness of the proletariat." It is a matter of course that these disputes and strikes were revolution rehearsals directed by the Communist party. Strikes were encouraged to the utmost with the purpose of educating the millions of workers along the line of revolution. The psychological, social, economic and political effects of the class wars by the seven million workers for full three years all over Japan were really serious and destructive. Before we could learn the real meaning and practice of "freedom" of democracy, we were given an impression that freedom means to revolt against any kind of authority. It began to be regarded as "feudalistic" to obey any authority. The contempt of law became general, and the fact that all of us had to buy black-market things in order to live made us disregard laws in general.

Moreover, the threat of revolution was becoming stronger as the fear of America's withdrawal from Japan mounted. Communists might come to occupy Japan anytime. America had good reasons to leave Japan, and at the same time communists had very good reasons to come over to Japan.

Now if these were the impressions of the people in general, rightly or wrongly, it is no wonder that the religion of Christ which "smells" American and capitalistic should be treated with contempt and antagonism. The people who are under an American *occupation*, and people who have attained class consciousness would not listen to the "Imperialistic" Americans who preach on love and sin in a foreign language. It raised racial antagonism and sometimes the spirit of hatred and revenge to hear the foreign conquerors preach "love and peace" when the country is still occupied by a "sword."

The characteristics of the communist strategy in the postwar period of Japan are "class war" at home, and "anti-America war" abroad. It is a double-edged war leading to the revolution. Here our Christian churches have two enemies. One is the criticism that churches are running dogs for capitalism, and the other is that churches are running dogs for American imperialism.

From the origin and development of Protestantism it is not unnatural that Protestantism has something in common with capitalism. And now that our churches are under American occupation, it is assumed that they are receiving assistance from America both spiritually and materially. If these things are true, it is inevitable that churches should find a serious enemy in the Communist party and the masses who are controlled by the party which is anti-capitalistic and anti-American. Here lies one of the main reasons why churches have not made progress as naturally expected after the surrender, although conditions are all set for the rapid and strong development of the church.

To make matters worse the working people of Japan have swallowed the Marxian doctrine of religion which says religion is opium and a poisonous wine

to drown the righteous demands of the suppressed people. According to them religion is nothing but a mere reflex which disappears as soon as reason comes to rule. All religions will disappear entirely after a successful revolution when a classless society is realized with no more ruling class. To speak for religion is to speak for the continuation of the class system. The masses think it is decidedly a reactionary attitude. "If any man will take away thy coat, let him have thy cloak also," and, "whosoever compels thee to go a mile, go with him twain," mean the continuation of exploitation. The masses must "love thy enemies" and "pray for them" when their masters keep them on the starvation line.

Apart from these theoretical points, we must admit that present Christianity does not have a very sympathetic opinion about the class struggle. Christians who are engaged in labor movement cannot stay in the church very long. It is because the church is not merely super-worldly, but has a slight antagonism against social problems.

In general, the so-called Christians are pro-American, speak English, perhaps have studied in the States and have many American friends. Everybody knows that among churches and Christian schools there is an atmosphere of pro-Americanism. This attitude will bring forth anti-Sovietism and acceptance of foreign policies of the capitalist countries such as the Korean incident. The masses take it for granted that all Christians are pro-American and anti-Soviet.

Even the most ideal occupation will not be free from raising racial antagonism, and a large number of Japanese who are "occupied" entertain some degree of antagonism against America and Christianity which is the spiritual background of Americans. Especially government officials, businessmen and politicians who contact the occupation entertain bitter feeling against Americans and Christianity. Hence the leftists find friends among anti-communists and rightists.

Thus Christian churches are caught in a cleft stick between the right and the left both from racial and class antagonisms. The best conditions for church development are now turned into the worst conditions.

A more interesting reason for the separation of church from society is the fact that in Japan the communist movement was developed entirely independent of Christianity. In Europe all communist and socialist movements were developed right in the midst of Christendom and always had some kind of connection with the church or Christian principles. Not to speak of the middle ages, in the 19th century, there were sincere Christians among the social revolutionists. Even among Marxists who are strictly anti-Christian there were Christians. However strongly they fight against Christianity, their thoughts were nurtured in the Christian atmosphere in their childhood. They can never get away from the Christian way of looking at the world and society.

In Japan, during the Meiji and Taisho Eras many of the social revolutionists were ones who went to church when they were young, and there were some

who served as pastors of Christian churches. Consequently there was Christianity in what they said and did. However, the post-war revolutionists are ones who were born and brought up in the period when Christianity had lost its "savor," and consequently they have no knowledge or interest in Christianity, nor in any other religion. In fact they are atheists.

The liberty and equality they speak of have no spiritual content and are used in a sense which is different from our interpretation. They dare to propose an ideal society on the foundation of non-spiritual liberty and equality. It is a profanation of liberty and equality. They usurp the throne of religion. There are no individuals in their meaning of liberty and equality. What they emphasize is the labor power and not the man himself. They talk about the "exploitation of surplus value" but not the worker himself.

It should be the task of Christianity to build a society where there is no exploitation, no suppression and where peace reigns. But while the church devoted itself to theological debates, it was turned into an instrument for the ruling class and existed only in name, according to the communists. Marxists maintain that it was the church itself which gave a wrong interpretation of liberty and equality. Right or wrong, the fact remains that churches are quite complacent or indifferent or lazy as to the actual realization of an ideal society.

Anyway the Japan Communist party is trying to establish an ideal society in the opposite direction from that of Christianity, making use of the post-war situation when all authorities collapsed and a new and democratic Japan was supposed to be built.

Everyone of the 80 million Japanese is anxious to realize a new peaceful Japan. Everybody wants to have a peaceful life both materially and spiritually. Consequently it is very natural that the bright and cheerful slogans of the Communist party appealed to the half-starving people. It even gave to the suffering people a hope which is almost religious. Young communists found what life meant, and sprang to their feet to fight for a new society. They threw away their former gloomy life outlook and became very active individuals. All these things should have been done by the church. Anyway this new fire of the new age spread all over Japan very rapidly and gave the feeling or conviction to the people that it is the Communist party, and the party only, that can give light to farm villages, factories and government offices. The masses which had been disappointed by capitalism, imperialism and militarism in the past looked to the Communist party as their only saviour and emancipator. The people who had been receiving much help from America have lost their appreciation and interest in America, and have gone over to the side of communism.

The membership of the party increased by leaps and bounds. And in contrast to the quiet church buildings, the communist headquarters building was thronged with people, day and night. Every room of the building had electric lights

burning all the night. The membership was said to be 100,000 or 300,000 or half a million. Anyway there were over 3 million people who voted for the Communist party. The communist members of parliament increased to over thirty. It was estimated that there were at least one million communists and fellow-travellers.

The very fact that communism, which is hostile to Christianity, permeated through Japanese society so thoroughly, made the position of the church considerably weaker. It made the church seem to stand aloof from society. Communism, which has nothing to do with Christianity, succeeded, on a large scale too, in carrying out the things which it should have been doing. It was a very serious matter to the church. The problem is all the more complicated and difficult as the church is the object of attack by the communists not only about social reform, but also in the anti-American sentiment and the class war.

The Communist party could accomplish so much in its competition against the church for reasons which have no Christian element in them. In fact the communists owe their success to the following very worldly reasons.

1. First of all, the enormous loss which Japan suffered during the Pacific War. Three million houses were burned down, making eight million and eight hundred thousand people homeless. 290,000 civilians and 1,550,000 soldiers died, most of whom were young men and therefore principal breadearners of the homes. One fourth of the national property was destroyed; that is, one fourth of "private property" was lost. Where there is no private property there inevitably develops communistic ideology, because one of the first slogans of the Communist party is "abolishment of private property system."

2. The postwar inflation made the life of people terribly miserable. No other party or group than the Communist party tried to help those millions of half starving masses. They protected them from discharge from jobs, raised their salaries and rescued them from "tax offensives." The party proved that it was the people's party not only in theory but in practice.

3. For four long years the Communist party was really almighty. Not only management, but all other organizations from the government to local police were absolutely powerless against the labor offensives. To be a member of the Communist party was the safest and most profitable thing for workers to do.

4. Millions of people who had been trained in the war-psychology for nearly ten years found joy and encouragement in the war tactics of the Communist party. Orders are given, demonstrations are held, posters put up, red songs are sung, offices of high ranking people are invaded en masse. It is a war in miniature indeed. No wonder it appeals to the young. The Communist party is an army.

5. It was a great recreation for the people who had been deprived of any kind of recreation for nearly ten years. Red comrades, men and women, talk together to the early hours of the morning. Pep meetings, mass singing of the International, red dance party, May Day, or May Day's Eve, and what not.

They celebrate every opportunity they can grab and enjoy themselves.

6. Fear of the Russians. It was said, if America should withdraw from Japan what can Japan do? All anti-communists will be shot or purged. It is safer to wave red flags now.

7. Rightists were thrilled to see communists undertake anti-American activities. Many former army and navy officers are found among the communists.

8. The intellectuals who suffered terribly during the inflation found a very easy way of getting special income in writing leftist pamphlets and in giving lectures at union meetings. For four years any red literature would sell a large number of copies yielding good royalties, and making the writers famous as well. The aid of those intellectuals meant much to the development of the party.

9. The mental vacuum of the people after their unexpected defeat was an ideal opportunity for the communists to work upon the minds of people. The totally dismayed public came to their senses when they heard the loud command of the communists, promising a brighter and more cheerful world. Especially it was the time when all other anti-communist groups were frustrated and gasping, and people began to entertain the idea, "How about trying out that party?"—the party which had been illegal and without a chance of appearing in public. Many thought it was worth trying. In fact the party was rather attractive, as untried things always are. After all the party was right in one thing at least when it stood against imperialism which met its downfall as predicted.

10. The more fundamental reason was the feudalistic ideology among Japanese. In one word it is the lack of individuality and as a consequence thereof, a blind obedience to power. It is quite natural therefore that they cannot grasp democracy which is based on individuals, but rush into communism which is based on totalitarianism. They gave up their "persons" and became "privates." The "red *samurai*" fought for the cause of the party, forgetting their "self." Their characteristic is that they do not see any dilemma between absolute dictatorship and communism.

11. There is no doubt that the emancipation of communists from prison by SCAP and the simultaneous suppression of the rightists gave a far-reaching effect to the public. Among the ignorant peasants, there was a feeling that SCAP was in favor of communism. Both the militarists and the rightists fell to the ground and paved the way for a rapid development of the communists.

12. Even the most ideal occupation is an unpleasant one to the occupied. Two different races without adequate knowledge and understanding of each other are apt to misunderstand each other and the result is antagonism and conflict. The closer they come into contact, the more delicate and numerous ill-feelings. These small local feelings are coming to create a national antagonism.

13. Democracy cannot exist in any army anywhere. And it is unfortunate that it happens that liberty, equality and dignity of man are being taught

in Japan by an army. Japanese who do not understand the real situation see many contradictions, differences in teaching and practice. No criticism is allowed concerning the occupation policies, policies which include every phase of life and society. That means we do not have any right to criticise any thing happening in society. This gives an impression that there is no freedom, but suppression. The communists make use of this and say, "This is the real face of democracy." It is surprising that this propaganda plays a very big role in agitating the public for anti-Americanism. Some people even say that the presence of the occupation is the biggest support for the Communist party.

In conclusion, Christian churches will stand against class-struggle as long as they have capitalistic elements in theology and organization. Again, Christian churches will stand against class-struggle if they have close connection with America, consciously or unconsciously. Because, at the present stage, the worldwide class struggle is nothing but anti-American struggle.

Moreover as conditions are in Japan, if the class struggle is based on non-Christian or un-Christian elements, it is very clear that there is a wide separation between the church and the social movement. Yet to compare the Marxian social message and Christianity, all the social messages which Marxism can offer are found in the Bible. In fact deeper social messages are recorded in the Bible.

When His will is done in earth as it is in heaven, there will be no exploitation of surplus value, no classes, no oppressions. As His children, all men are equal and equally treated. It is sheer foolishness or ignorance to think that Christians must become members of the Communist party in order to realize these social ideals. Everybody knows that verses like 2nd Thessalonians 3 : 10 and James 5 : 4 have been used by Marxists, and have become the important foundations of Marxian philosophy. Many social reformers were ardent Christians.

From the standpoint of philosophy there is no compatibility between Christianity and Marxism. Again, in the matter of social practice, such questions as dictatorship and violence are unbreakable barriers between the two.

However, it is extremely important for us Christians to re-examine ourselves in the midst of this world-wide storm of communism.

Are Christians and churches militant enough? Are we doing our very best? Are we working day and night, rain or shine?

Do we have enough knowledge about economics, politics, sociology, history, psychology and our everyday problems?

Is our conviction strong enough? Do we have enough conviction to say, "If we should hold our peace, the very stones would cry out"? Do we believe, "Faith, if it hath not works, is dead"? Do we sincerely pray, "Thy will be done in earth as it is in heaven?"

It is high time for us Christians to rally ourselves once more under the banner of Jesus Christ, and march on to win the world for our Lord and Saviour.

Subsidy and Self-Support

JOHN B. COBB

The primary purpose of missionary work is evangelism, the leading of men and women to Jesus Christ, but essential to this is the further goal of establishing the autonomous, self-supporting, self-propagating church. In the beginning of mission work it seems inevitable that financial support comes almost entirely from abroad and that policies be determined by the missionaries themselves, but such conditions cannot be continued very long without seriously handicapping the young church. The question of the subsidy from abroad soon becomes a serious problem.

Let us take a look at the situation in Japan in the days before the war, especially in the older, larger, and well established denominations. It seems safe to say that church autonomy had come about quicker and had been more widely realized in Japan than in any other modern mission field. Along with this had come a large degree of self-support. In some cases mission subsidies to the church had been reduced annually on a percentage scale until they had practically disappeared. Other groups tried to follow the plan of reducing year by year the subsidy to established congregations but using the funds thus set free for new pioneering work. All the Japanese denominations were raising funds themselves to aid weaker congregations and to open new work.

In the denomination which the writer knew best, the old Japan Methodist Church, the Japanese themselves worked out a scale of salaries for pastors of non-self-supporting churches based on the training, years of service, number of dependents, etc., of each worker. This was applied in the same way to churches receiving mission aid and to those aided by the church *Dendo Kyoku* (Board of Missions). This scale was made low enough to make possible early self-support, a goal toward which each congregation was urged to strive. The standard of living of the worker was not high, but in most cases it was probably not very different from that of the average member of his church.

Policies in regard to church buildings varied considerably, but in most cases new work was begun in rented quarters with the rent paid as a subsidy. When the group of Christians reached the point that they required a church home of their own, usually in some way or other they were given considerable financial aid in purchasing land and erecting a building.

In pre-war years, as now, educational institutions were an important part of the Christian movement in Japan. Most of these were founded by missionaries, and, in the beginning, were subsidized from abroad. Though the older and stronger institutions sometimes raised funds for new buildings from graduates, patrons, and other Japanese sources, the buildings of most of the mission schools were largely gifts from the sending churches. Partly through policy and partly as a result of the depression years abroad, the schools were being pushed toward self-support. The Japanese government required each recognized school to have a small endowment. Some institutions had managed to acquire fairly large endowments. These helped greatly when subsidies were reduced. However, many schools were forced to support themselves largely on tuition fees, which did not prove too difficult for many secondary schools. Most of them received little local support outside of tuition fees on their current budgets.

Christian social service institutions were in a somewhat different situation. Naturally they were dependent on outside aid for running expenses, buildings, equipment, and almost everything else. Some of these funds came in the form of mission subsidies, but there were other sources of income, too. Some received grants from the government, some raised considerable funds among interested Japanese, and many got large gifts from philanthropic foundations in Japan. Thus in most cases the proportion of mission aid was greatly reduced.

Such was the picture up to the middle or late 1930's. What happened during the dark years that followed? Shortly before the war, churches and schools alike were almost compelled by government pressure and public sentiment to adopt policies of financial independence. When the war began and all foreign aid was cut off, how thankful we were for the degree of self-support which Christian institutions in Japan had attained! In spite of all kinds of difficulties, suspicion, and even persecution, most of the churches which had their own buildings managed to keep going somehow through the war years. The survival of the church is a story of real loyalty and heroism and one of which in the main we can be very proud. One of the tragedies of the war period was the virtual disappearance of the *fujin dendoshi* or woman evangelist. A few of them were able to receive ordination and to become regular pastors. In most cases, however, the churches found themselves too hard-pressed to support their pastors and so had to drop their women evangelists who had served faithfully as pastors' assistants.

The story of the Christian schools is quite similar to that of the churches. Thrown entirely on their own resources almost all managed to survive, most of them striving heroically to hold to Christian principles. All had to look to their constituencies for support, and in some cases dependence on support from ultra-nationalistic, anti-Christian sources led to compromise or surrender of Christian principles. Naturally theological schools faced a most serious financial problem.

Such schools could not be self-supporting. The Japanese church found itself unable to support the number of existing seminaries. Most of them were combined into one for men and one for women in Tokyo. These two and the theological department of Doshisha managed to survive the war.

Social service institutions were exceedingly hard hit. Some were taken over by the government, some were closed, others managed somehow to keep going.

Then came the bombings! Some 500 churches were destroyed and their members scattered! A number of Christian schools and social service institutions shared the same fate. And then the war ended.

The writer returned to Japan in June, 1946, as a member of the Commission of Six representing the Foreign Missions Conference of North America. We met immediately with leaders of the Church of Christ in Japan which at that time still included all Protestant churches in Japan except the Episcopal and the Seventh Day Adventists. These leaders themselves were emaciated and poorly clothed, but they were facing courageously the problems and opportunities of the new day and were justly proud of the fact that the Christian church was intact and beginning to move forward even before a penny of foreign aid had been received. Though the Japanese leaders spoke chiefly of the unprecedented opportunities for evangelism and of the problems of the destroyed churches and schools, the missionaries felt that the most urgent need was the relief of Christian workers and their families. Here we met with a rather unexpected problem. The Japanese felt that the church had achieved complete self-support during the war years, and they were very loathe to accept subsidy on pastoral support again. However, it is the age-old custom of Japan for friends to bring gifts of things or of money to families in sorrow or suffering from flood or fire. So we found a willingness without any false pride to receive gifts of food and clothing or even of money as "*Mimaikin*". This could be repeated from time to time, but without promise for the future and without becoming a regular subsidy. It has been a serious problem as to how help can be given to workers living on an utterly inadequate salary from the church without violating this very commendable spirit of self-support.

Similarly, in the face of the nation-wide evangelistic opportunity, the church has been willing, even eager, to receive help for evangelistic campaigns, special training for workers both clerical and lay, etc., but now for the first time we are facing realistically the fact that the new congregations which are springing up especially in suburban and rural areas must have financial aid for a few years at least, just as almost all the present self-supporting churches had in the beginning.

I remember well that in June, 1946, church leaders had a plan for rebuilding the destroyed churches without aid from abroad. Most of the churches had

carried war insurance which, if it could have been collected in cash, might have gone a long way toward erecting temporary church buildings. There was the possibility, too, of special government aid for destroyed churches and temples. However, what funds there were were "frozen" in the banks, and what building materials there were, were allotted by first priority to reconstructing small dwellings. The exchange rate then was ¥15 to \$1, but, long before "frozen" funds were released and building materials were available, inflation had set in, and it became evident that it was absolutely impossible for Japanese Christians, all of whom had suffered terrible personal losses, to rebuild their churches without help from abroad. It was equally evident that no church could carry on in any adequate way without a church building. So the plan to rebuild with aid from abroad was worked out. The Christians of the U. S. and Canada responded nobly. In the united church alone, more than two hundred destroyed churches have been rebuilt or restored. Approximately 90% of the funds came from abroad. Even congregations which have felt since that the church should not receive too much subsidy from abroad were very glad to receive these church buildings from the Reconstruction Committee. The period of reconstruction of destroyed churches is about over. The new plan being followed now is giving aid on a more modest scale in the construction of buildings for new congregations.

In 1946 we found that even those Christian Schools which had been completely destroyed by the bombs were bravely carrying on in flimsy barracks or in rented quarters, and that everywhere Christian schools were overwhelmed by the thousands of applicants. The support of these schools has become an increasingly difficult problem. Endowments had often been invested in bonds which had become worthless. Such funds as remained were "frozen" and even when released were worth hardly 1% of their pre-war value due to inflation. Private schools tried to find ways to meet their financial problems. One was to raise tuition fees as high as possible and to crowd large numbers into their classes. Another was a system of almost compulsory contributions from parents of pupils. The problem was much worse when building funds had to be collected, too.

The need for funds from abroad to replace destroyed buildings, to repair delapidated ones, and also to enable schools to meet the requirements of the new educational standards was quickly recognized, and most Christian schools have received considerable amounts, though few have yet had adequate funds for rehabilitation.

Social service institutions have been almost entirely dependent on money from abroad for reconstruction. Direct government aid and help from Japanese foundations have been no longer possible, though orphanages and some day nurseries get a small allowance for each child cared for. In some cases the financial condition of the neighborhood has improved so that proportionately higher fees than in pre-war days can be charged for kindergarten, clinic, etc. Christian

social service institutions are given a share of Community Chest funds. However, it is probably true that many such enterprises are more dependent than formerly on money from abroad.

Now can we venture to draw some conclusions? Before doing so let us recognize the fact that the problem of subsidy is quite different for those who are working with well established Japanese churches and those who are opening up new missions.

May we not all agree that the primary task in Japan is one of evangelism and of gathering Christians together into congregations. Certainly this we must do whether the funds for the work come from Japan or from abroad. We must all, Japanese and missionaries, realize that we are a part of world Christianity, that it is essential for the world church to be able to concentrate its effort on places of greatest opportunity and strategic importance, that Japan is such a place today, and that the Japanese church is still far too weak numerically and financially to do the task alone. At the same time we must realize that nothing must be done to weaken the spirit of autonomy and self-support in the older churches and that every effort must be made to bring about the same spirit in the newer ones. Hence I believe that we should ask the Japanese themselves to determine the scale of salaries for aided workers on such a basis as to encourage self-support, and that we should try to give subsidies to new work on a decreasing scale so that financial aid will entirely disappear in five years or ten, letting the churches know that money thus saved will be used to pioneer new places. We should plan to aid new congregations to secure land and buildings. We must be ready always to work with and under Japanese leaders, and we must let them know that we will never use the foreign "subsidy" as a means of forcing our own will against their judgment and wishes.

The question of policy as to subsidizing Christian schools seems to me to be much more complicated, and the problems seem more difficult to solve. I do not believe there is much needless duplication of effort in our Christian colleges and secondary schools. I know there are earnest pleas for the support or establishment of Christian schools in many more places and yet it seems evident that we cannot expect the Boards of Missions to give adequate support even to the existing institutions. Most schools have had to raise fees so high that only the well-to-do can send their children to them, though this unfortunate tendency is partly offset by granting scholarships. Furthermore, in most schools the numbers in classes are too large for a high quality of education. With the government's plan for compulsory and free education through junior high and for an increased number of tax-supported senior high schools, it seems evident that the Christian school must have some special features of its own if it is to continue to attract a large number of good students. Some schools have asked for increased subsidies

from abroad in order that they may become model institutions. This may be possible for a few, but seems impossible for the many. It seems doubtful whether even the favored few can expect this special treatment over a long period. Frankly, I have no solution to propose. I am rather of the opinion that we should try to give all our schools enough support to keep them going for the next few years until the educational situation in Japan becomes somewhat clearer and with the hope that as Japan recovers economically ways, may be found to gain support for worthy Christian institutions.

Very much the same conclusion can be drawn in regard to aid to social service institutions. These are perhaps even more needed now than in the past. Japanese economic conditions are such that we cannot expect sufficient support locally at this time, but we can hope that such support may be developed in the future, and in the meantime by all means the work should be carried on in our ministry to the needs of men.

Another Bible Story

The Japan Home Bible League recently received a long letter from Shinzo Miyamoto now attending the Ibaragi Agricultural School. He was brought up in an educator's home, but one day when he was in the first grade he went to a book store with a friend. He found a book he wanted and told his friend about it, saying that it was more than he could spend. The friend told him not to worry, and that they would get the book. Once outside the store, the friend showed him the book which he had stolen.

Gradually Shinzo Miyamoto also became a thief and was finally caught by the police and put in a reformatory. One day a friend gave him a Bible which he began to read. He soon realized his sin and sent word to his family that he had become a child of God and a member of the Christian family.

Mr. Yuasa of the Bible League says that they received fifty other requests for Bibles from the reformatory after that. They are always happy to give Bibles in answer to such specific requests as these.

The Maturity of the Japanese Church

L. J. SHAFER

During the first days of October, I had the privilege of attending the final conference of the special Commission of the National Christian Council on Strategy for Evangelism. The Commission had been appointed by the National Council on the recommendation of the conference held in February of 1950 in connection with the visit of Dr. Charles Ransom, Secretary of the International Missionary Council. At that conference the question was raised as to why the churches did not make a better showing in the face of the unprecedented opportunity for evangelism in the Japan of to-day. As a result of that discussion this representative commission was appointed to study the whole question of strategy in evangelism. The commission is composed of 21 regular members and 14 co-opted members, and has been working in four different sections for more than a year. The meeting which I attended was a general meeting to consider the results of the work of the different sections and to prepare the report. There were about 35 present, representing the various communions in the National Council. The chairman, for example, was the Rev. Kiyoshi Hirai, Moderator of the Japan Lutheran Church.

I have not been asked to report on the conference but to give some impressions of the meeting. Having just arrived in Japan the week before, my observations must necessarily be superficial and can only reflect the immediate reaction of a visitor.

In the first place, I was amazed at the amount of serious work which had been done by the different sections. There were more than thirty surveys and reports presented, each highly condensed and backed by group discussion. I hope a good part, if not all, of this material will be made available in English for the information of the churches in Europe and on the North American continent.

One received an unmistakable impression of the maturity of the Japanese church. Protestantism now has sufficient historical perspective to do intelligent planning. It is now clearly possible to project plans and programs which are really indigenous since they can be checked against a body of experience which is *Japanese* experience. Most of the plans proposed for the future were based

on a careful study of this experience and are grounded in the indigenous situation. They are thus more likely to be put to work and to yield success.

Again, one was impressed by the genuine concern of the Japanese leaders for the evangelization of the Japanese people. The American church is at times in danger of thinking and acting as though this concern were the special prerogative of the missionary agencies abroad. It was clear in this conference, if it has not previously been clear, that the Japanese Christian leaders need no prodding from abroad in the matter of basic concern. The planning done revealed a type of dedication to the task of evangelism in every respect worthy of a mature Protestantism facing an overwhelming opportunity and a staggering task.

One was impressed also by the unity of spirit manifested. It was obvious that those present had developed through association and discussion a mutual confidence and trust of a high order. It was clearly quite unnecessary to be unduly careful of the sensibilities and differing viewpoints of the various groups represented. The discussion was free and quite without reserve. The atmosphere was one of fellowship in a common task and it was hard for an outsider to tell from the discussion to which communion a speaker belonged. I cannot say how widely this is true in general of the groups within the National Council, but certainly the unity of spirit of this group of representatives of the various communions was most remarkable.

While the Church in Japan is numerically and financially weak and needs all the help from the older churches which can be fruitfully used, it must always be remembered in all co-operation between this church and the churches abroad that Japanese Protestantism has reached maturity in thought and experience. Co-operation which does not give full weight to this fact can not be productive of good results.

Kyushu Meeting on Social Problems

The united Church of Christ sponsored a meeting for the discussion of social problems September 4-6 at Beppu. Forty people from the Kyushu district attended including several ministers. The topic for discussion was, "What Christianity can do and ought to do in the modern world." K. Shimada, K. Oki, K. Watanabe, M. Tamaki, S. Tanikawa, R. Manabe, and G. E. Bott participated in the program which included the areas of social welfare, labor, economics, and politics.

M. T. Suekane said concerning the conference, "The problems in these areas are delicate and it is very difficult to reach specific conclusions, but our meeting has encouraged the ministers to think more about these issues."

An Open Letter to All Christian People Throughout the World

Blessed are the peacemakers, for they shall be called the children of God.
Matthew 5: 8.

On September 4 the peace treaty with Japan will be signed at San Francisco. As missionaries of Christ working in Japan we are much concerned about this important event.

First of all, our hearts are full of praise for the spirit of peacefulness which has prompted treaty, through which a state of war lasting for nearly ten years will be terminated. Japan has become a peaceful nation and has started a reconstruction on democratic lines which makes for future better relations with the nations of the world.

However we urge you to continue your prayers and your efforts to make this partial peace treaty a permanent and lasting one. The treaty of San Francisco may not include the Soviet bloc of nations although they have been invited to sign it. Japan thus may appear to have little alternative but to join the Western bloc of nations. Already voices are heard which suggest the possibility of using Japan's manpower to reinforce the military strength of this bloc. This suggestion ignores two facts, namely, (1) that by action of the Western occupying powers, Japan's new constitution was made to include a clause renouncing war as an instrument in the solution of international conflicts, and (2), that the re-militarization of Japan would have disastrous economic consequences for her and might lead to a resurgence of her former expansionist policy.

We therefore ask you to pray and work for a lasting Japanese peace, especially by trying to influence your government responsible for the ratification of the San Francisco treaty to discourage any form of the re-militarization of Japan, or any use of Japan as a military base.

We are, of course, aware of the political tension of the Far East. The Korean war front is too near for us to be forgetful of it. We are definitely opposed to Soviet totalitarianism. But as Christians we are all bound to maintain an attitude of faith in God and the power of love as revealed in Jesus Christ as a means of securing peace throughout the world today, rather than faith in armaments and armies. Faith in God demands that we trust in His providence and His methods

for living and working with our fellowmen. On the sixth anniversary of the surrender of Japan, Aug, 14, 1951.

(Signed)

W. H. H. Norman	Charles Iglehart	Wilna Thomas
Gwen R. P. Norman	Daisy Edgerton	J. Carey
R. A. Egon Hessel	Ruth E. Hannaford	Iris Allum
Grace H. Hessel	Ruth Parrott	Ernie Best
Malcolm R. Carrick	George W. Parrott	Burton Housman
Newton L. Thurber	Cyril H. Powles	Norman J. Smith
Dorothy A. Grier	Marjorie Powles	R. C. Christopher
Ian G. MacLeod	E. Frank Carey	Ted Flaherty
Virginia MacLeod	Shirley Rider	Harriet A. Johnson
Marlene Archer	Mary Sterrett	Masako Endow
Thomas W. Grubbs	Eleanor Warne	Betty Marie Ellis

“Water is Purer than Blood” (Phil. 3 : 20)

An editorial in the Christian Newspaper, September 8, 1951

Thirty four Christian missionaries working in Japan have signed an open letter forwarded to Christians all over the world. In it they request the readers to reject the policy of the rearming of Japan, to work to prevent every government which has responsibility to ratify the Japan Peace treaty at San Francisco from rearming Japan in any form and from making military bases in Japan.

In nationality, they belong to several countries of the world, but most of them hold the citizenship of the USA. Nevertheless, they stand up boldly against these policies, according to the word of God. This attitude is worthy of all honor.

We should think deeply to understand them as servants of Christ who have their nationalities in Heaven.

How will our Japanese pastors and laymen feel in reading this open letter? Did or could we say, “no,” to our own government and the militarists or the army authorities, according to the words of Christ, when they were going to start the war? While those foreign missionaries said, “no,” today, it seems to me that we see here our own destiny, and we cannot avoid responsibility as in the past.

We have freedom to think, but as Christians we have to consider first whether our thinking is in conformity with the will of God, or not. We were thrilled by their attitude toward their God rather than by the contents of the statement. Have we not thought too lightly of the water with which we were baptised, and of our spiritual bonds in Christ, and been too greatly influenced by the ties of

blood kinship in our nation? Have we said, "Blood is thicker than water?" Did we mean that our national ties are stronger than our Christian fellowship?

They have made clear their supreme loyalty. What shall we Japanese Christians do?

The Peace Treaty As Seen By A Japanese Christian

AKIRA EBISAWA

After six years under occupation administration, the time has now come when Japan shall be restored as one of the members of the family of nations, recovering her independent sovereignty. The San Francisco Peace Conference will prove to be an epoch making event in the history of this country. Although we are aware that there will remain many problems to be solved in the future, as there are several nations still outside the treaty signatories, yet we hope that the conference will be the occasion to bring about more friendly sentiments throughout the world, by showing our sincere desire for the peace of the world.

We regret that the war in Korea is not yet brought to an end, and that the world is divided into two camps, even here in the Orient as well as in the Occident. We regret to see that the nations under communist regimes can not get along with the rest of the world.

We must be conscious of our new responsibility in dealing most wisely with the solutions of those difficult and delicate problems following the conference.

Nevertheless, we feel very happy that the state of war has ceased among the majority of the nations of the world, and we are grateful for God's guidance, in bringing about such a state of affairs.

All of our people would heartily join with our Premier Yoshida when at the farewell luncheon before leaving for the United States, he said: "We are very grateful for former Supreme Commander, General MacArthur, the present General Ridgway, Special Envoy John Foster Dulles and Ambassador Sebold who all rendered noble service in bringing about this state of affairs, making possible this peace conference with such generous terms as never occurred in the history of mankind; the victors conferring with the defeated nation."

As those who clearly see the Christian spirit which has motivated this treaty ideal we Japanese Christians feel most deeply indebted to those outstanding American leaders who have arranged for this generous treaty, and we glorify God for His wise guidance in all those proceedings.

It is Christian to "love your enemies" and it is the way of Christian life to "live peaceably with all men."

Beloved, never avenge yourselves but leave it to the wrath of God: for it is written, "Vengeance is mine. I will repay, says the Lord." (Rom. 12: 18-21)

We Japanese Christians will never forget our failures of the past. We

deeply regret that we could not avert the mistaken national policy of our nation. We are firmly determined for the future to uphold Christian principles at whatever cost, as those who have learned our lessons by mistakes.

We Christians in Japan feel it our duty henceforth to make it the object of our prayers and plans to render any possible service to the welfare and development of the churches in the Orient, as a slight recompense for the damage and sufferings our people have caused them in the past.

Meanwhile, we are convinced that the major task of the Christian churches at this age of world suffering and tumult is to render the best possible service toward promoting the peace of the world. We wish to maintain and enjoy the principles of national policy embodied in our new constitution which was dearly bought at the expense of innumerable sacrifice and sufferings. We wish to uphold that ideal of peace by abolishing armaments and renouncing war in the settling of international disputes.

We believe that this is the attitude of our general public, not to speak of the Christian minority. However, under present circumstances, the expression of such ideals is embarrassing to us, as it is likely to be mistaken for communist propaganda. The communists are using quite the same utterances and opinions in gaining the support of our young generation and in stirring up opposition against America. We recognize our Japanese churches have been so closely connected with the American churches, under whose parental guidance we have made such progress in this field, that it is inevitable that our people in general will naturally identify or associate our churches with America. This fact will expose us to criticisms from both the left and the right wings.

After independence is restored there may arise a new spirit of nationalism along those two lines, and it is likely that the Pharisees and Sadducees will join hands in anti-Christ movements. The currents of opposing thoughts seem to be crossing in the minds of our young generation at present.

We Japanese Christians and our missionaries should be "wise as serpents and innocent as doves," being aware of the tendency of the times, and trying our best to clarify the confusion of misleading conceptions which the general public hold concerning the Christian churches.

Over in China, we learn that the missionary movement is mistaken for "cultural aggression" of so-called "American imperialism," and the churches in China are now placed in the serious, unhappy position of being entirely cut off from international Christian fellowship.

We should bear witness that the Christian ecumenical movement can never be "the tool of American imperialism," but is God's divine program with the lofty ideal of the world mission of the church. We see the signs of the times glorious with great opportunity, yet not without many complicated problems involved in the politico-social back-ground in the Orient.

What Happened in Sanage

WILLIAM DES AUSTELS

Most Japanese Christians have never heard of Sanage. It is a quiet, little rural village located about one hour from Nagoya. The community is entirely Buddhist with the exception of one Christian family which is running a day nursery. The village people have seen or heard little of the Christian gospel. The Christian family is earnest, but difficulties abound when one finds himself alone amid so many others of a different faith. The family has tried hard but their facilities were poor, they needed playgrounds, the land was poorly drained, the roads leading to the school were in poor condition, and the family itself was hungry for contact with the wider horizons of the world Christian community.

This summer something happened in Sanage. The Christian nursery now has two new playgrounds, concrete drainage ditches, a new fence, repaired roads, and a new sense of commitment to its task.

Something has happened in the lives of some of the people in Sanage also. This is revealed in letters received from the Christian family there. The first letter was received during the first part of August.

"I am sorry there are few Christians in my village. Not only do the people not understand Christianity, but they are scornful of Christians. Therefore, our Christian life is not so easy. I hope the spirit of your work camp will remain in the villager's hearts, and they will come to know Christianity. I pray that because of your work camp, some of them will decide to believe."

From the next letter received a month later, "We have continued the Sunday School every Sunday since work camp. Under God's gracious favour, we are glad that we have many children, about 60—70 every Sunday. No doubt this is one of the best results of your work camp."

The letter continues, "your campers came representing five countries. Because I could see the fine co-operative spirit so active among them, I strongly feel that all nations can become one body only in Christ. At the same time I know how important our Christian responsibility is, and know there is nothing to establish permanent world peace but Christianity."

These are the words of a 16-year-old Christian high school student. He is the son of the family running the day nursery in Sanage. He, as well as many

other people in the community, will remember vividly the 25 young campers who moved into their community and put their Christian faith into action. Four action-packed weeks were spent in this community by young Christians representing Japan, China, Korea, the Philippines, and America. The thrilling thought is that Sanage was but one of five such International Work Camps held in Japan this summer.

In a work camp something happens to the campers also. The members of the Sanage camp will long remember the second night that Banda-san, our Filipino delegate, was in camp. He was in charge of the evening program. He spent several hours telling us of his experiences in the Philippines both during and after the war. One could see that he was earnestly trying to overcome the deeply entrenched hatred in his heart for the Japanese who only a few years before had over-run his country. He was trying to forget that in the conflict his brother had been killed. He was trying to erase from his mind the vivid scenes of burning homes, brutal treatment, and other ravages of war. That night we all felt a deep sense of contrition as we united in prayer.

As our camp moved to its completion our fellowship had grown to a sense of oneness in Christ. We had found reality in the hymn that, "In Christ there is no east or west." It was in this later period of our camp life that we realized what we had been able to do in fellowship. It was a campfire service and again Banda-san was in charge. Speaking softly and with voice full of sincerity, he added an already charred piece of wood to our large camp fire. He said that the stick of wood, halfburned in a similar camp fire in the Philippines, symbolized the desired bond of fellowship and love that the Christians in the Philippines wished to have with Christians in Japan. One cannot be a part of such an experience without feeling a deep sense of thankfulness for the opportunity to work, to worship on an international basis. Truly this must be the ultimate.

The work campers may soon forget that each day began somewhere between 5:30 and 6:00 A.M. They may forget the aching muscles period in which unused muscles became adjusted to physical labor not a part of our school work. They may even forget the K.P. duties and many committee responsibilities that are so necessary in group life during a month long camp. But they will never lose their sense of thankfulness for the opportunity God offered them to put their growing Christian faith into action.

This year marks the third time that the International Work Camps have been held in Japan. These three years have been a period of growth and improvement. This year has been the busiest one yet with five camps organized. They all were held in needy areas—repatriate centers, a tuberculosis sanitarium, and in a leper colony. What started as a pioneer project in an attempt to meet the many needs of post-war Japan has now become a most valuable part of youth's witness to a concerned and hard working Christian faith.

News Items

Compiled by DEAN LEEPER

Work for the Blind

The Japanese Christian Committee for the Blind is now publishing the Bible, hymnbooks, and a children's magazine called "The Friends of Hope" for 10,000 blind people in Japan. Recently, 90 blind Christians gathered at Hakone and at their meeting it was decided to publish and send the Korean Bible to help the the blind Christians of Korea.

Japanese Delegates Attend World's YWCA Meeting

For the first time since 1938 delegates from the National YWCA of Japan attended the World's YWCA Council held this time in Beirut, Lebanon during October. Japanese delegates were Mrs. Miyoko Ishibashi, national general secretary of the YWCA; Miss Teruko Komyo, vice-president of the national YWCA and chairman of the student department; and Mrs. Hanako Watanabe, member of the Tokyo YWCA board of directors. After the World Council meeting, Mrs. Ishibashi will go to Bagdad, Irak, Miss Komyo will go to Egypt, and Mrs. Watanabe will remain in Lebanon for further meetings before returning to Japan.

Young Christian Workers Conference

Forty Japanese Christian workers and seventy young Christian missionaries gathered at the YWCA camp at Lake Nojiri in August to discuss together matters pertaining to the effective relationship between indigenous workers and missionaries. Relationships in the specific areas of education, youth work and social service, church work, and rural work were considered by both Japanese and missionary speakers and then discussed by the entire group. The conference provided an opportunity for frank discussion and closer fellowship between these two groups who are co-operating to do Christian evangelism in this country. All present agreed that more discussions of this type are needed.

Church Scout Troops

The Japan Boy Scouts had a general meeting in August at the Kurao camp. Among the 5000 scouts attending were boys from three church scout troops.

Rev. K. Kato, pastor of Ikebukuro Church accompanied the scouts who came from the Reinanzaka, Rikkyo, and Ikebukuro churches.

Fellowship of Christian Missionaries

Two hundred forty missionaries of various nationalities and denominational backgrounds gathered at Lake Nojiri in August for the annual three-day Fellowship of Christian Missionaries' conference. Rev. W. M. Fridell was chairman of the committee for the conference which included addresses by Dr. Floyd Shacklock on "The Church as Fellowship"; Dr. G. E. Bott on "The Church as Power"; and Zensuke Hinohara and W. M. Garrott on "The Missionary's Place of Service." Rev. W. A. McIlwaine led the conference communion and Dr. William Axling spoke at the final consecration service.

First-Term Missionary Conference

Seventy young missionaries attended a four-day conference at the YWCA camp at Lake Nojiri in August. Bible study under W. H. H. Norman and a series of addresses by Dr. G. E. Bott, carried out the theme of "The Christian in the World Situation." Also there were discussions on Bible teaching, English teaching, intellectual stimulation and stewardship of time and money, and counselling—all in connection with the work of young missionaries. Mr. Kazutaka Watanabe, noted Christian intellectual, spoke on the thinking trends and habits of Japanese and the present social situation in Japan. There was also a panel which considered the problem of the difference in standard of living between missionaries and their Japanese co-workers.

Bible Editions

Recently the Bible Society has secured the right of selling the Revised Standard Version New Testament in English from the States. Both the small flexible leather edition and the larger blue cloth edition will be available. The Revised Standard Version Old Testament in English will be completed about the end of 1952.

The American Bible Society has authorized the Japan Bible Society to publish the New Testament, paralleled in Japanese and the Revised Standard Version New Testament in English (1946). However, it is hoped that the Japanese Revised Version may be used for this purpose.

Both the Old and New Testament Committees on the revision of the Bible in Japanese worked through the summer months near Gotemba. The Old Testament Committee has finished the draft of Genesis, and the New Testament Committee has completed one third of the book of Mark. Two or three years will be required to complete this work.

In the meantime a new edition of the paralleled Japanese and English New Testament came out in September. The English text has been changed to the American Standard Edition of the Revised Bible, 1929.

Evangelical Missionary Association of Japan

The second annual conference of the Evangelical Missionary Association of Japan was held in Karuizawa, August 12 to 15, with about 300 missionaries present, representing about 30 sending societies. The conference chairman was Rev. J. J. Clement of the Assemblies of God. The Executive Secretary of the association is Dr. C. M. Bishop.

Addresses were given by Rev. James Graham, Dr. Arch Campbell, and Rev. Harvey McAllister. Dr. W. A. Echol read a paper on "The Indigenous Church in Japan," and Mr. R. R. Rice discussed a program for the following up of evangelistic work. Reports were given on many types of special work, including reports from Formosa and Korea.

National Student YMCA Conference

One hundred ninety university students and professors attended the national student YMCA conference at Gotemba during the last part of July. Seventy-four universities were represented by students attending from their local YMCA groups. The theme of the conference was the "Signs of the Times," and addresses and discussions dealt with the relation of academic learning to the Christian faith and with the Christians' position in history.

Special recognition was given to the fact that this year was the sixtieth anniversary of the summer school for Christian young people, which of late years has become the national student YMCA conference.

Book Reviews

Compiled by W. H. H. NORMAN

THE JAPAN CHRISTIAN YEAR BOOK 1950. Edited by Laton E. Holmgren. Tokyo : The Christian Literature Society (Kyo Bun Kwan), 1951. 305 pp. ¥ 500.

Lowell speaks of "burnt-out craters healed with snow." So God and peace, when war is ended, resume the healing creative processes that war has interrupted. Over the shell craters creep first grass and weeds, then maybe man's toil smooths the ugly scars, and in course of time flowers and bushes, crops and trees, restore the land to beauty and fruitfulness. The *Japan Christian Year Book*, 1950, the first to be published in ten years, is a symbol and a record of the restoration and progress that has taken place in the Christian community in Japan since 1950.

The Editor and Editorial Committee faced an exceedingly difficult task when they were asked by the Fellowship of Christian Missionaries to resume the publication of the year book, and we are warmly grateful for the excellent, painstaking and useful work they have performed. The gap between ten years had somehow to be bridged and some record of the war years presented; writers for the different articles had to be found and persuaded to undertake their task. The editor could not turn to last year's contributors for help. The scene changed every few months, and meanwhile new missionaries by the score were arriving every few months. It was inevitable, therefore, that the book should suffer from some handicaps. The section on the general backgrounds in Japanese society which was to be found in earlier editions—the useful surveys of the events and trends of the year past in the political, social, and economic areas of this country, is not in this year book. We hope it will be included in next year's edition.

The book consists of six sections: I The Church in Crisis, II Return and Recovery, III The Missionary Fellowship, IV In Memoriam, V Christian Publications, and VI Directories and Statistics. In the first section Dr. Iglehart's studious and balanced chapter, "The Years of Tension," probably the best in the book, tells the story of the Japanese church from 1941 to 1945. One may feel that he is making an understatement when he says "There is little if any evidence to support the view, commonly held in the west, that the Japanese Christian community suffered from the repressive measures of a hostile government." (p. 2) This does not seem borne out by his own account in the following pages of what the church suffered. On p. 43 Mr. Ebisawa says, "It is no wonder that various sorts

of severe restrictions and oppressions were inflicted on the Christian churches with the gradual development of the militaristic strategy." Was Dr. Axling correct when he said in the Fellowship of Christian Missionaries at Lake Nojiri in August, 1951, that 400 Japanese ministers had been imprisoned during the war?..... However Dr. Iglehart's chapter is invaluable in describing the working out of the Religious Bodies Law, and how the united Church of Japan and certain denominations met and sometimes circumvented its measures. Dr. Mayer, in "The Years of Extension" continues the story from the surrender till 1950.

The second section, "Return and Recovery", consists of contributions by representatives of different denominations and Christian organizations working in Japan. They cover the same time period as the first section, but stress the last five years and bring us up to date on developments in the major churches and bodies like the YMCA and YWCA, the Japan Bible Society, the WCTU and so on. Any year book is apt to be dull; it must be read with imagination but whose imagination would not be chilled when he reads the brief accounts of the numbers of Christian churches destroyed, of communications interrupted and congregations scattered. "400,000 Koreans were evacuated to Korea. Among them were most of the Japanese Korean Christians including 21 pastors, 23 Bible women and most of the church elders." (p. 80). Whose imagination, on the other hand, would not be fired when he reads that in 1946 over one million copies of the scriptures, "America's first (post-war) gift to Japan," were circulated (p. 112); that over 5,500,000 copies from all sources have been distributed between 1945 and 1950 (p. 113). 45,000 Japanese hymnals, printed in the U. S. A., were given by the American Church Association and disposed of in a very short time. Miss Rhoads' account of LARA, CARE and similar relief work from abroad deals largely in figures, but it reminds us that in this ugly and warlike world there are always people with warm hearts ready to give generously even to recent enemies. The list of Christian Publications (p. 153) suggests that possibly the scholarly traditions of the Japanese Church were among the least sufferers from the war. There is no chapter on the Roman Catholic Church in the second section; here again we hope that this doubtless inevitable omission will be remedied in the next edition.

To anyone well acquainted with the Protestant missionary community in Japan, "In Memoriam", though a bare recital of names, dates, and places, is deeply moving. It is a majestic roll-call of one small section of the Church Triumphant. Over 170 names are listed; among them one meets names one had forgotten, and names of old friends about whom one has wondered. Once more we acknowledge the patient work that has gone to the compiling of the list it must have been tremendous. Even missionaries who were in Japan half a century ago—for instance Mrs. Frank Swan, "In Japan 1879-1887"—are included. There are some errors and omissions: surely Mrs. Victor Martin left Japan in 1940 instead of 1930 (p. 145); Rev. D. Norman passed away in London, Canada, and not in

Karuizawa; these do not provide grounds for criticism but an opportunity for those informed to correct the record.

Section VI, "Directories and Statistics", will meet a long felt want on the missionary's desk. With constant arrivals of new missionaries, with evacuee missions from China and Korea and new missions never heard of in Japan before, it must have been a protean and tiresome task. Indeed the directories were already out of date when their compilation had been completed. But here one can find the majority of Protestant missionaries in Japan today—missionaries by missions, missionaries by towns, and missionaries by the alphabet.

In conclusion I would like to make one suggestion and two remarks. Admitted that the amount of medical missionary work in Japan is very slender, could not some reference have been made to it? Secondly, it is cheering to think that though Christian missionaries are sadly divided by denominations, here in the compass of one small volume they are, as they will be in heaven, all united. The last remark the reader can guess: this is a book that no Japan missionary or person deeply interested in Japanese missions can afford to be without. And I mean it.

W. H. H. Norman

THE UNITED STATES AND JAPAN. By Edwin O. Reischauer. Cambridge, Massachusetts: Harvard University Press, 1950. 357 pp. \$ 4.00.

An exceedingly interesting, as well as informative book, and one that should be a must for every new missionary to Japan, is Reischauer's *The United States and Japan*. The book is scholarly, and the make-up might frighten some who hope to learn a lot quickly and easily. But when those few have been frightened away, the rest will find the book well worth any time spent in reading it.

Mr. Reischauer, with his unique background of seventeen years spent living and studying in Japan, with both reading and speaking knowledge of the language, has been able to give the book a warm human and readable insight into the Japanese background. A careful analysis of the many factors involved in Japan's development—historical, political, physical, and cultural—are among the many highlights that he has brought to the book, so that the picture of Japan and the Japanese left with the reader is a three-dimensional one.

The book is divided into four parts, dealing specifically with the problems which led to war between Japan and her neighbors; the physical aspects of Japan, and their effect on the character of the people, individually and as a nation. The third section, on the Japanese character, will be one of the most interesting to the most people. It is divided into four sections, relating Japanese to the outside world, explaining about their tendencies to conformity, and some of the habits in their daily life where these extremes of conformity are developed; and closing with a section on changes, and conflicts brought about by the changes.

Mr. Reischauer gives a very understanding answer to the idea one has heard, and read, so many places: that the Japanese have no originality. He shows, in brief, that they do have originality, and that their copying of other languages and literatures, religions and cultures, is little different from the borrowing that has been done by every civilization. Few people who talk about the "lack of originality" stop to think that our own language has few words in it that are not readily traceable to German or French, Greek or Latin, and Sanskrit; and that one of the chief subjects of scholarly research has been tracing the sources of our own language and literature.

He closes his book with a section on The Occupation. Undoubtedly there will be some who may not agree with his conclusions; but it would be well for them to see if they could rally their own reasoning so clearly behind their own opinions concerning the much-talked-about occupation.

His section on the attitude of the average Japanese toward our punishment of the war criminals is one that no one should pass over too quickly. For he says, what I am sure is true, that many Japanese felt only sympathy for some of those old men high in government who were tried and found guilty, knowing that, led by extreme nationalism in the guise of patriotism, they might themselves have done what those men did.

The book is closed with a chapter entitled "Hopes and Fears", a section which should not be omitted from one's reading. He points out that there may be some flimsy construction, and some building on sand, in our post-war attempts at democratic construction.

Even the Appendix to the book is important, for it includes the texts of 1) The Potsdam Proclamation, 2) United States Initial Post-Surrender Policy for Japan, 3) Constitution of Japan, and finally a suggested reading list that is quite comprehensive, and desirable. For Mr. Reischauer's book is, after all, an introductory one, and will leave the reader with the feeling that having learned so much about the Japanese, he must now learn more. And what higher recommendation could there be for a scholarly book than just that. The reader turns from the pages eager and ready to learn more.

Henrietta B. Alsdorf

THE WESTERN WORLD AND JAPAN. By G. B. Sansom. New York:
Alfred A. Knopf, 1950. 504 pp. \$ 6.00.

Sir George Sansom is undisputedly the greatest historian in the English language on Japanese culture. This most recent book ought to be required reading for all missionaries. This review is from the point of view of a missionary and we should be the first to appreciate such studies. None of us can challenge his academic competence and we are obliged to accept his findings within the limits of secular history or the technical study of history. Not only missionaries but

thoughtful members of the Occupation and democratically-minded Japanese will find his conclusions of great value.

What Sansom says in his own words about his treatment of Meiji political history applies to his entire work: he has intentionally refrained from giving any doctrinaire interpretation but rather has "set forth the facts in a loose fashion, permitting the reader to select what interests him and to draw his own conclusions." (p. 311) For this labor the missionary, most of all, should be thankful. This is not an interpretation of history or a philosophy of culture. There is a narrow line of history that we call Bible history or holy history whose truth we see only through the eyes of faith. And the missionary movement is part of that history. But those who turn to Sansom for a history of faith will be disappointed. There is still another kind of history which seeks to interpret the facts. These secular historians have often been openly hostile to the missionary movement in the Far East. Sansom's treatment is neither of these. The reader feels the author would like to hope that the missionary movement had made a great impact upon the east, but the facts reluctantly will not allow him to.

The effect of the west upon the east has been only on the surface, a series of superficial acquisitions which have not changed the essential structure of Eastern cultures. Sansom's choice of words in his sub-title indicates his conclusions: "A Study in the Interactions of European and Asiatic Cultures." They may interact but in no way has the west seriously affected or changed the civilization. (p. 10) Sansom presents his material in two parts. Part I is "Europe and Asia" in which he traces the larger setting of the interaction from earliest times. Part II gives the name to the book "Japan and the Western World, 1600-1894". Rich detail is given to the first twenty-five years of the Meiji Era. Some might say a history of Japan ending in 1894 seriously limits the scope of conclusions to be reached. Although he relies chiefly on religious illustrations to present his thesis, they are mostly Catholic. Protestant missionaries may be tempted to excuse or modify his conclusions by results of the last fifty years. Yet it is doubtful whether an historian of Sansom's stature would have intentionally made any premature conclusions which subsequent writers must amend. Implicit in Sansom's analysis is the fact that all fundamental directions in Japan's modern revolution were fixed in those early years of the Restoration. The enormous weight of tradition sets and determines movements more than the dizzy swirl of current whirlpools which are only "stages in a continuing process". (p. 338) When the reader sees how much of present-day history is really an old story in Japan, his convictions about the uniqueness of his own day give way to a profounder respect for past history.

What are some of these broad conclusions? First of all, cultures and civilizations are tightly integrated creations, with each part inter-related and inter-dependent. To try to transform or convert one part of it (e. g., the religious) calls forth the opposition of every other part which is endangered by the change.

On the other hand, certain times and occasions present a culture ripe for new changes and the missionary endeavor can ride the crest of this wave of sympathy or support. The cultural vessel into which the missionary movement comes provides the cause for each success or failure of that movement. Fear of instability, national pride, curiosity, political factions pro and con— all these cultural things help to determine the reception of the missionary's message.

Xavier and the early missionaries thought only in terms of religion, failing to realize that religion in most countries is an expression of national temperament. (p. 122) Some feudal lords encouraged Christianity because they hoped it would bring ships to their harbors. In other cases nobles at civil war with strong Buddhist sects courted Christianity. Later Jesuits directed Portuguese shipping to friendly fiefs and incited converts to attack Buddhism and enter political factionalism. (p. 158) But the reversal came with Hideyoshi who with fierce and sudden decision turned upon the Christians. He had no religious feelings in the matter but regarded the Christian propaganda as a subversive challenge to his political structure. (p. 129) It is a fact that pagan rulers recognize (in fact seem to intuit, like the demons of Jesus' time) the implications of destruction in the gospel more clearly than the benign missionaries who conceive their effect only in a narrow religious sphere. Further evidence that the opposition was political rather than doctrinal is seen in the formula of denial of Christianity imposed upon believers. Among the reasons enumerated was that the fathers sought to "take the countries of others". The most curious twist of all was the oath by which the denial was sworn: "By the Father, the Son, and the Holy Ghost . . . if I break this oath may I lose the grace of God forever and fall into the wretched state of Judas Iscariot". (p. 176) Three hundred years later when the edicts against Christianity as an "evil sect" were removed, it was because in their world travels the young revolutionaries had discovered that their discrimination was working against Japan in foreign nations and delaying the possibility of treaty revision. (p. 470)

If this unbending orthodoxy yielded scant fruit, what of the efforts to conform Christianity to culture? Here again Sansom observes that syncretism and compromise have never paid off in missionary work. Caste in India, ancestor worship in China, emperor worship in Japan all tempted Christians to compromise. Nestorian Christianity degenerated along the road of syncretism. (pp. 38-9) Of all groups the Jesuits were most experimental in cultural identification. Yet Brahmanism and Christianity together failed in India. (pp. 77-8) Xavier sought points of identity with Buddhism in Japan but soon abandoned it. The most thorough and persistent attempt of the Jesuits was in China. Sansom devotes a chapter to this noble attempt (chapter 8) but concludes with Latourette that after 200 years of endeavor, if after 1835, missionaries had ceased coming to China, the church would have passed out of existence, leaving no permanent trace. (p. 159) The attempt to introduce Christianity as not inconsistent with Confucianism ended in

ultimate failure and the Pope finally decreed against it.

This presents a profound paradox for the missionary. Every society in the Far East is so advanced and integrated that to "deny one of its principles is to challenge the whole of its structure". (p. 105) On the other hand, the missionary is confined in his witness only to what he can accomplish by moral and religious persuasion. But there is the "question whether either precept or example can ever, even in most favorable circumstances, bring about radical changes in an indigenous civilization that has been formed by centuries of experience in its own environment." (p. 105) It seems true that the great civilizations are transformed by great political and economic movements entirely outside the influence of Christian missions. This dilemma is resolved in the faith that the God of Redemption who is working through us to the conversion of souls and the building of his Church is the same God of creation who is working in nations and cultures to the casting down of the mighty unrighteous and the judging of proud wickedness and idolatry in all places.

One final caution. The character of the missionary (and not his doctrinal message) is the primary standard of judgment by the man of the Orient who is at heart a thorough pragmatist or empiricist. The missionary may know his character to be the fruit of his faith, but what is first seen and judged is the character and not the faith.

So much for the missionary movement. But missionaries will find great stimulation in other parts of the book.

The section on the political, economic and cultural life of the 17th and 18th centuries is fundamental to an understanding of modern Japan. The whole basis of the Tokugawa system was neither Buddhist nor Shinto but a narrow principle of conduct that was Confucian in origin. The Restoration is an exciting episode that provides a perfect example for Toynbee's thesis of a creative minority.

The account of the exchange of gifts after the signing of the treaty by Perry is delightful reading. The Americans looking for Oriental splendor on the scale of a Marco Polo were disappointed in the Japanese silks, lacquer and porcelain. The American gifts included rifles, pistols, swords, miniature locomotive, telegraph and various strong liquors including 100 gallons of whiskey. "Most popular of all were the revolvers. . . . In the alcoholic world there was a complete meeting of minds as between East and West." The program ended with a demonstration of *sumo* wrestling and a minstrel show. (pp. 278-81) A recurring fact seems to be that foreign things and not foreign ideas had immediate appeal. (pp. 386, 426, 441) The machine had brought with it the idea of progress and this is the real, the overwhelming Occidental influence, by the side of which that of the church appears to be almost negligible. (p. 161) Machines will enter where ideas cannot penetrate. (p. 355) The marks of a modern man were his umbrella (called *bat shade*), gilt watch and beef eating. A "Civilization Ball Song" of 1873 for

children listed the virtues of the West in this order: gas lamps, steam engines, horse-carriages, cameras, telegrams, lightning-conductors, newspapers, schools, letter post, and steamboats. (p. 383)

The next ten years after Perry were years of mad confusion, duplicity and conflicting promises among the Shogun, feudal lords and young samurai revolutionaries which should dissuade any foreigner from ever trying to discover the truth about current politics. We foreigners never suspect how ignorant we are.

The Meiji Era was dominated by two factors. Every attitude and action toward foreigners was bound up in the Japanese desire for revision of the treaties so hateful to their national pride. On the other hand, the experience of the western powers in dealing with Japan seems to have been that "force talks". Sansom's treatment of the constitution, the elected parliament and other innovations seems to bear out what he says about the missionary movement. It was not principles but grievances, not theory but clan allegiances, not platforms but parties, interest and power that dictated the actions of this era. The almost complete failure of liberals after 20 years seems to indicate Japan was simply not ready for democracy. (pp. 355, 364)

In the section on law Sansom reveals the interesting fact that the family system is based on the House contrasted with a group of blood relations. The House is a "legal entity originally founded on ancestor worship". (p. 448) It is a name group, not a blood group. Succession goes through the head of the House. Property is possessed not as owner but by permission of the head of the House.

The purpose of education is not to fill a young mind with useful facts but to make him virtuous by teaching him the wisdom of gods or sages. (p. 453) The Imperial Rescript, making little reference to education, was entirely an ethical code. It became simple to stress not freedom of thought but service to the state.

A word about the style and the book. The type and typographic scheme are indeed handsome. It is an expensive book and its academic excellence gives it the appearance of a text book. There are no key sentences digested in italics for the lazy reader. This review does that. But anyone who wishes to catch all the gems must get the book and read carefully each page. Louis N. Grier, Jr.

BYOSHIO KARA BYOSHIO E (From Sick Bed to Sick Bed.) Edited by Isaburo Takayanagi. Tokyo: Shinkyo Shuppansha, 1951, 159 pp., ¥ 120

BYOSHIO NO HANA (Flowers of the Sick Bed.) Edited by Isaburo Takayanagi. Tokyo: Shinkyo Shuppansha, 1951, 142 pp., ¥ 120

A group of pastors in Kanagawa Prefecture have been concerned to publish literature to comfort the sick and guide them to Christ. With great energy they succeeded in organizing a hospital evangelization group. Now the project has been taken over by the Evangelism Department of the Church of Christ in Japan.

The chairman is Rev. I. Takayanagi and his co-workers are Mr. F. Nakajima and Mr. J. Nagasaki. They have published *Tomo* (The Friend), a monthly paper, since last January, and two books in the *Tomo* series appeared in February and August. The first volume is called *From Sick Bed to Sick Bed*. It was compiled by the chairman, and contains the vivid sentences of about twenty patients who wrote from the background of their painful experiences.

The style of the articles is different, ranging from confession of faith, personal letters, jottings and memorial words, to sickbed diaries. But they have this in common, that every word reflects the utter sincerity of the writers and touches the reader's mind deeply.

The second volume is called *Flowers of the Sick Bed*. It is a collection of poems and short songs (Japanese *Waka* and *Haiku*) by about 30 patients—Friends in Christ.

Each line sings of hope and faith, even though written on sick beds. These are the best materials to present to invalids or the sick. Norimichi Ebizawa

NIPPON NO SAI SHUPPATSU (Japan Begins Again) by William C. Kerr.

Translated by M. Araki. Tokyo: Shinkyo Shuppansha, 1951, 241 pp. ¥ 220.

Japan Begins Again was written for American readers in connection with the special missionary emphasis upon Japan in the churches a year or two ago. It is a valuable introduction to Japan and the work of the churches, and it met with unusual success in the original English edition. If there are readers of the *Japan Christian Quarterly* who are not already familiar with the book, they will find it very useful.

Now some of Dr. Kerr's former students have promoted a Japanese edition. It appears just as the nation is beginning again in many ways. The volume will be of interest to Japanese readers who wish to see themselves as a friend of Japan sees them, and its publication is a tribute of the esteem in which Dr. Kerr is held by his former students. Floyd Shacklock

CREATION MYTHS OF THE FORMOSAN NATIVES. By Arundel Del Re.

Tokyo: Hokuseido Press, 1951. 75 pp. ¥ 200 (\$ 1.00)

In a concise manuscript of seventy-five pages, Mr. Del Re has given us a popular version of the folkways of a tribe of natives isolated on an island about forty-five miles east of the southern tip of Formosa. The book is amply illustrated by excellent photographs, twenty-five in number, some secured from Dr. Erin Asai, a linguist and authority on the dialect of this and other tribes of Formosa, and some from the collection of Mr. K. Matsuyama. The period during which the manuscript was made was that before World War I when Mr. Del Re was

associated with the professors of the former Taihoku Imperial University while Formosa was a possession of Japan. This only adds to the value of the book as an account of the Yami tribe and its unchanged folkways on the island of Botel-Tobago.

Although Mr. Del Re states of the book, "It makes no claim to be a contribution to cultural anthropology", the numerous references cited are enough to convince the reader that the modesty is ample. Cultural anthropology would be indeed richer and more popular were such books more numerous. Certainly, at least, the native drawing of the Yami Cosmos on pages 54, 55 and 56 from the files of Dr. Stewart of Columbia University collected during a two month's scientific study of the Yami, is authentic cosmology as far as primitive conceptions go. The attempt of the native artist to portray the "lazy sun" rolling across the heavens reminds us of the popular song "Rolls around Heaven all Day".

For an hour or so of unusual and interesting description of the customs, occupations, festivals, and mythology of the Yami tribe, we have in *Creation Myths of the Formosan Natives* a unique and, probably, an only account. It will whet your appetite for more of the same thing.

Wm. Q. McKnight.

THE WAY OF DELIVERANCE. Three Years with the Condemned Japanese War Criminals. By Shinsho Hanayama, Buddhist Chaplain in Sugamo Prison. Translated by Hideo Suzuki, Eiichi Noda and James K. Sasaki. Revised by Harrison Collins. New York: Scribners, 1950. 297 pp., \$3.50.

All this is conveyed to us on the title page. Elsewhere we learn that the author, Dr. Sinsho Hanayama, is an ordained priest of the Jodo sect of Japanese Buddhism, and also a professor in Tokyo University.

This profoundly moving book, dealing with the experiences of men who were face to face with death, probes to the depths of human nature and reveals the workings of men's minds when confronted with the supreme crisis in life. Dr. Hanayama was in frequent contact with these prisoners for a period of three years, through the months of the long-drawn-out trials and the final weeks after they had been convicted and sentenced, down to the last hours, even the last minutes before the gallows or the rifles had done their work. He gives us a plain, ungarnished record of what took place and what was written and said, but always with keen insight and sympathy.

There is a certain sameness in the accounts and yet the individuality of each prisoner stands out clearly. One of the most striking features in each case is the intense loyalty and solicitude felt for their families. They wrote letters to parents, wives and children, attempting to give comfort and usually making the request that no funeral be held. What seems strange to a westerner is that almost always the chaplain was requested to cut the hair and both finger and toe

nails and convey them to the family. Quite as marked a feature as loyalty to the family is the loyalty and devotion to native land and to the emperor. A number of the prisoners thought of their deaths as an offering to their country and even as calculated to do good to the whole world.

Practically every man believed in prayer and gave himself to devotional exercises, repeating the well known *Namu Amida Butsu* and frequently making use of the rosary according to the usages of the Jodo Sect. Again, in almost every case a strong belief in immortality stands out vividly. The conceptions differ widely, all the way from belief in absorption in the Absolute and in the assurance that they will immediately become Buddhas, to the conviction that the Western Paradise awaits them or that they will be in communion with their ancestors and may be counted upon to be close to their dear ones, helping them in every way, this helpful service extending out to include their native land and even the entire world.

A strong fatalistic strain frequently comes to the surface. Here are two expressions of this attitude: "Master, I don't think I did wrong. I merely acted like a human being." "It is all due to *karma* that I die today. It is my fate." Nearly all these men showed a strong drawing to the faith doctrine of Jodo and Shinshu, repudiating the severe discipline necessary to reach the goal of Zen. In fact one man definitely left Zen for Jodo during the imprisonment. One Christian among them was not satisfied with his religion and said that while he would not change his allegiance he felt sure he would be a Jodo in the next world! Two Christian prisoners remained true to their faith to the end.

The effect of the labors of the chaplain was that a calmness, an unruffled quietness, a deep resignation took possession of the prisoners and remained with them to the end. How much of this was the result of the old *Bushido* spirit and how much came from their new religious experience, it is hard to say. But a number testified to the help which came from their religious practices and their faith, and thanked their chaplain for what he had conveyed to them.

It is quite striking that several distinctively Christian notes are missing. There is little repentance—how could there be in the prevailing atmosphere of fatalism which seemed almost second nature to the Buddhists? In consequence there is no forgiveness, nor any sense of need of it; no reconciliation with God; no Christ and no cross. These essentially Christian notes are conspicuously wanting, thus showing clearly the wide gap between Buddhism with its ideal of serenity and Christianity with its strong moral bent and its ideal of sanctity.

This is a good book for the Christian worker to read. It gives a splendid insight into the Japanese mind and heart; it also increases one's conviction of the deep need for the Christian gospel, to bring to fruition qualities which lie hidden and undeveloped in the Japanese character.

Edmund Davison Soper

THE MODERN WRITER AND HIS WORLD. By George S. Fraser.

Tokyo: Kenkyusha, 1951. 446 pp. ¥ 380.

G. S. Fraser's *The Modern Writer And His World* is the finest book on modern English literature that I have seen in Japan, and as good of its kind as any I have seen elsewhere. The title is somewhat misleading, for there is considerably more of the "modern writer" than of "his world," and the "modern writer" considered is the English writer only. Mr. Fraser himself makes that clear early: "This then is a study of modern literature in relation to modern life and the setting is England." So also he makes clear that he does not think "literature can be 'explained' by setting it against the historical background, any more than I think that historical background can ultimately be 'explained' itself, by reducing the operative agents involved in it to some definite set of factors. I think literature and life are both ultimately mysterious."

The task which Mr. Fraser has set himself is a difficult one: to find order in the body of English literature written during the last sixty years, and to describe the significant writing with critical accuracy. As he points out in his preface, there are books which deal with modern poetry or modern fiction, but few if any which attempt to present the total picture, and certainly none which do it for an audience of foreign students. The need to make clear certain broad trends rather contradicts the equally strong need to present concretely and critically enough individual authors and their works so that students can really understand those trends. To add to the difficulty inherent in the task, Mr. Fraser is himself one of the younger poets and critics whose work he must deal with. Yet in his writing one does not feel any narrow doctrinaire attitude, but a broad knowledge of what has been written during the period, and fine critical judgment.

The arrangement of the book is simple: one chapter each is devoted to the background of ideas, to the novel, the drama, and poetry. Of these the novel and the poetry receive most emphasis. With this one can scarcely quarrel, for certainly drama is not so interesting as fiction or poetry during this period; however, the background chapter, it seems to me, might have been longer and more complete. For example, the acute handling of Mallarme and Baudelaire as part of the background for contemporary poetry is by no means matched by the brief reference to Chekhov, Ibsen, and the expressionistic school of drama in the discussion of modern drama. Here perhaps there is a bit of critical bias in the curt dismissal of the expressionists by putting their work on a level with the morality plays. So too, one might have expected more emphasis on the work of Kafka in the discussion of the background of the novel than on the less influential work of the American expatriate, Henry Miller.

The chapter on the novel begins with Henry James and H. G. Wells, strange bedfellows whom Mr. Fraser treats admirably, and concludes with Elizabeth

Bowen, Rosamund Lehman, Nigel Balchin and George Orwell, as examples of the last ten years. To treat some twenty novelists, ranging in technique from James Joyce to Arnold Bennett, and in subject matter from D. H. Lawrence to E. M. Forster, in the space of one hundred and thirty pages is no mean feat; to do so with such a wealth of concrete references and such justness of treatment is even more remarkable. To be sure, one feels that Mr. Fraser is considerably more interested in Joyce than in Galsworthy; there is both more space and more effort to understand and appreciate; but the fact that both are treated so well within such limited space is a real triumph.

Notable for the extensive treatment of T. S. Eliot's plays, the section on drama is scarcely so satisfying as those on the novel and poetry—but much of the drama treated is not so very satisfying either, so we need only say that Mr. Fraser has made the best of a rather bad job. Having long been interested in the Irish Literary Renaissance for a number of reasons, I fear that my judgment of the eight pages devoted to Irish plays is prejudiced. It seems to me that J. M. Synge is scarcely judged fairly and W. B. Yeats rather underestimated—but I do not press the point, especially because in the next chapter Mr. Fraser devotes ten extremely good pages to Yeats as a poet. Certainly no one can doubt that Yeats is far more important as a poet than as a dramatist.

The longest chapter, and to my mind the best, is that which treats modern poetry. Here Yeats and Eliot receive their due, but so also do a remarkable variety of poets, from the Edwardians and Kipling up to the Surrealists. Especially good here is a series of quotations by which Mr. Fraser illustrates and explains the wide variety of poetry which modern readers face. Like his earlier *explications* of Mallarmé, these reveal keen analytic powers and a sensitive awareness of oral and rhythmical effects. Moreover, Mr. Fraser has made numerous references to such important critics as I. A. Richards and William Empson, F. R. Leavis and his group, and T. S. Eliot. In a period when criticism has played so important a role in the formation as well as the explanation of literary movements, it might have been wise to include a chapter devoted solely to criticism. Yet that omission, if we judge it so, is rather well compensated for by these many references.

The book then, it seems to me, is a very valuable one, especially for the advanced university student of English literature for whom the original lectures were prepared. Beginners would find it far too difficult, specialists in Yeats or Eliot say, would find it incomplete. But for the majority of English literature students, and for any one who is interested in, but confused by, modern English literature, this is an ideal book.

Roy E. Teele

From the Japanese Religious Press

(The Kirisuto Shimbun is a Christian weekly; the Jinja Shimpo is a Shrine Shinto weekly and the Chugai Nippo is a Buddhist newspaper.)

Dr. Axling and Japan

The fiftieth anniversary of Dr. and Mrs. William Axling's arrival in Japan was celebrated on 8 June. At that time Dr. Axling told how he became a missionary and had led a thankful life so that like Paul he could say: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ." We were so astonished at Dr. Axling's fluent Japanese that we became ashamed of our careless use of words. And we were deeply moved by his address. But Dr. and Mrs. Axling themselves were the most impressive, full of energy, nobility and elegance which worldly people do not have. Missionaries who love Japan and, believing their nationality is in heaven, try to become assimilated can do a great deal in evangelism. We are grateful to Dr. Axling who has given unspoken lessons to many missionaries who have come here since the war.

(Editorial: Kirisuto Shimbun, 16 June 1951)

Turning Point for Japan

Ratification of the peace treaty will be a turning point for Japan and so it is necessary for the united Church of Christ in Japan as the main current of Japanese Protestantism to consider how it should act. Until now the problem of the church has been discussed from the viewpoints of creed, churchly-nature or ecumenicity, but not from historical, social or economic points of view. Let us observe it from the latter angles.

The eager desire of Japanese Protestant churches to establish an ecumenical church and the social, political and economic conditions of those days, influenced by nationalism, brought about the Church of Christ in Japan in 1941 when the 2,600th anniversary of the nation's founding was celebrated. With the end of the war the social, political and economic causes, which brought Protestant churches together, disappeared. The only thing left was the desire of the church to become one. This desire, together with the conservative nature of churches, led the united church to follow a policy of self-preservation. Also, taking advantage of new political and economic elements such as co-operation with foreign churches,

especially American, and economic aid from them through the Council of Co-operation, the united church after several organizational changes made a new start.

During the five years since the war, the spiritual factor dominating the church has been ecumenicity while the economic and political factors have been co-operation with foreign churches and their economic assistance. Now we are facing a turning point almost equal to the changes in October 1941 and in August 1945. Our desire and faith as Protestants are unchangeable but the organization of the Protestant church should be adapted to the new conditions. When water stagnates it becomes spoiled. The urgent need of the church is to establish a firm policy for the realization of a church universal. It should lay out a new system suitable to the new age and make a new start by holding an extraordinary general meeting or conducting a poll to learn the opinion of all the member churches. (Editorial: Kirisuto Shimbun, 21 July 1951)

A Warning to Christian Peace Advocates

The Christian Peace Society has issued the second number of "The Friend of Peace". In it there is an article which after giving an objective interpretation of the World Peace Council's position, attacks the U. S. from the Soviet standpoint. It is a common trick of communists to exploit every means possible to bring about a revolution, and Christians, being good-natured, are in danger of falling a prey to such tactics. The Christian peace movement should be based on the will of God and the Bible and we should always be loyal to Christ, without being partial to either the Soviets or the U. S.

(Kirisuto Shimbun, 21 July 1951)

What is Behind the Peace Society?

By a Christian minister

Last February when I read the "Declaration of Peace" issued by the promoters of the Christian Peace Society, I joined it. But only recently did I attend a regular meeting. My first impression was of its extreme leftist tendency. The "Friend of Peace", organ of the society, is too favorable to the Soviets. It is Soviet propaganda. In supporting the Stockholm Appeal it is in danger of dragging the peace loving spirit of Christian youth to a one-sided point of view. Red tactics were perceived in the way the conference was managed. It was not a pious Christian meeting. Even force seemed to be approved. We cannot but suspect that something is behind the society. Inasmuch as a few promoters attend and take the lead, the society is liable to yield to this extreme leftist tendency. If so, the peace movement will lead to a revolutionary war.

(Kirisuto Shimbun, 21 July 1951)

Systematization of Christian Peace Movement

Various Christian organizations which are conducting campaigns for peace should organize a Christian peace movement association to maintain liaison and clarify their object, which is to safeguard the constitution and oppose rearmament. They should also invite kindred spirits in all walks of life to join them.

At this time when communists are carrying on an energetic peace campaign the Christian peace movement will be uprooted unless it is systematized. Like the activities of Quakers and Mennonites, it should always be based on a Christian spirit. If the peace movement is political, it will be politically suppressed. It should be easy to be a pacifist as long as the Constitution renounces wars but under the present situation only those who are prepared to take a thorny path can strive for peace and oppose rearmament. With Jesus who died on the cross to fulfil his sublime mission as our model we should strive for a Christian peace movement without compromising or fearing criticism or persecution.

(Editorial: Kirisuto Shimbun, 7 July 1951)

Peace Society Starts Street Propaganda

The National Council for the Promotion of Peace, which is composed of the Religionists' Peace Movement Council, a labor union, women's peace organizations and the Social Party, started its activities under the slogan, "Preservation of the constitution, an over-all peace treaty, absolute neutrality, and opposition to rearmament and military agreements." In Tokyo, street meetings were sponsored for three days from 6 August. Masahiko Sekiya, Kunio Kodaira, Usaburo Shimura, Kanji Oshio, Mrs. Katsue Nonomiya and others participated from the Christian side and encouraged people to stand on the principles of Christ's love and deny force. The Council also sponsored a prayer meeting for peace at Higashi Honganji Temple, Tokyo, on the anniversary of Hiroshima atom bombing, 6 August.

(Kirisuto Shimbun, 18 August 1951)

Mr. Masaike Leaves the Peace Society

Mr. Jin Masaike of the non-church school of Christianity, who was active in the Christian Peace Society from the beginning and participated in editing its magazine, has withdrawn from the society. The reason he gave was that at editorial conferences he had to fight with leftist members of the society and had no time to fulfil his editorial duties. (Kirisuto Shimbun, 18 August 1951)

A Shintoist's Attitude Toward the Peace Declaration

By the secretary of the Shrine Youth Association

(Note: Among numerous peace organizations that have sprung up in recent months the Religionist's Peace Movement Council is regarded as one of the most radical and is frequently

charged with being leftist. Mr. Shibukawa, writer of the article, has been incorrectly reported to be a member of the Council Executive Committee. Ed.)

This Council is made up of Buddhist and Christian pacifists and I have often attended its meetings. Recently it was decided that a declaration on peace should be published, but when the draft was made I found the following: "The first principle of religion is the denial of violence, because violence and military power belong to wild animals."

Concerning this I told the Council as follows: "In view of international and internal conditions I have been opposed to Japan's rearmament. I am also against the American, British and Soviet way of trying to keep peace by force. I agree with the Council on these points. But I cannot assent to a proposal which makes the denial of any kind of force a first principle of religion. If our nation, desiring to keep peace, remains unarmed and a tyrannical aggressor invades our country the people will naturally resist with military force. At this a Christian said that as I acknowledged force he could not co-operate with me. Several Buddhists asked me not to be too conscientious about the principle because their thought was not fundamentally different from mine. However, I believe it necessary as a religious journalist to take an uncompromising attitude on such a point and declined to sign the declaration. I know there are many reputable persons among its members, and I wish to co-operate with them through proper means, but as I am not even a regular member of the Council I want to make my position clear. (Jinja Shimpo, 6 August 1951)

Who is Responsible for the Korean War?

It is good news for world peace that cease-fire talks are to take place on the Korean war front. All the countries concerned will be pleased that the Korean war has not developed into a world war. But the losses suffered by Koreans have been too heavy. When the war ceases the countries of the world should take up this problem and express their regret or sympathy in some concrete way.

Who is responsible for this disastrous war? The North Korean troops who first stepped over the 38th parallel, the U. N. force which crossed it next, the Chinese communists who sent volunteer troops to Korea, the Yalta Conference which decided on the division of Korea (incorrect, Ed.), or Hitler and the Japanese militarists who started World War II? We cannot but shudder at a devilish power which drives mankind to war.

Such a misfortune may befall us some day. So much the more are we eager for absolute, permanent peace. We heartily wish that helping hands may be extended to Korean war victims and that a disaster such as the Korean conflict may not be repeated again. (Editorial: Kirisuto Shimbun, 14 July 1951)

Enshrinement of Meritorious People and War Dead in Local Tutelary Shrines

(Note: The disestablishment of Shrine Shinto as the state cult left Shinto shrines entirely in the hands of the local communities, more especially the local priests and lay representatives. With government regulations regarding deification and enshrinement removed, interesting innovations and a revival of discarded practices have appeared which in some cases are considered unorthodox. For example, local communities are now free to erect shrines for the war dead or whomever they will. The following discusses one such enshrinement. Ed.)

In Maeda Village, which worships the local Sengen Jinja* as its tutelary shrine, no person was killed in either the Sino-Japanese or the Russo-Japanese wars so there is no special shrine dedicated to the war dead. However, twenty-four men died in the recent war. Therefore the villagers began a movement which resulted in the enshrinement of the twenty-four war dead in the tutelary shrine itself. The promoters of the movement said that the soldiers were models for succeeding generations. The festival was conducted with the bereaved families, all the inhabitants of the village and others of adjoining districts in attendance. After the regular rites the bereaved families were entertained with performances by girl students and others.

Leaders of the movement are now planning to enshrine not only war dead but also a little known meritorious person who died for the welfare of the district. People in neighboring villages have taken up the idea and are planning to enshrine their war dead in tutelary shrines also.

Regarding this, the Miscellaneous Affairs Section Chief of the Shrine Association, a voluntary association with some 86,000 member shrines, commented as follows: "We often hear of war dead being enshrined in ancestral shrines and in subordinate shrines within the compounds of tutelary shrines. This would seem to be more proper than to add another deity to the main shrine. I hope that the inhabitants of these districts will consult their respective shrine priests about these matters and be well-informed before carrying out such projects.

(Jinja Shimpo, 7 May 1951)

Reflections on the War Dead and Executed War-criminals

Recently many people who were considered responsible for the war have been depurged and some, forgetting their responsibility, have become gay-hearted. When we see this we feel sorry for the war dead and the executed war-criminals and heartily sympathize with the bereaved families whose loved ones cannot come back to the world. Isn't it our duty to console the spirits of those who were killed in battle or executed? Japanese like to erect a tower, monument or statue in order to commemorate them; but the best thing would be to compile

* Sengen shrines are dedicated to the worship of the deity of Mount Fuji.

a history of the Pacific War seen from the Japanese side. Then it would be made clear how the war dead served the country and why some people were executed after a trial. Such a project would not only bring comfort to the dead and bereaved families but also would serve to prevent Japan from being involved in another war. (Editorial: Kirisuto Shimbun, 18 August 1951)

Ministry of Education Ban on Public Funerals Opposed

The joint notification, "Regarding Public Funerals," etc., issued by the Home and Education Vice-Ministers in 1946 prohibited local public bodies (cities, towns, villages, etc.) to sponsor public funerals and other religious ceremonies such as Shinto and Buddhist masses for the dead, but at the same time it said that they might participate in services for civil officials provided the ceremonies were not religious. This notification not only is contrary to the generous spirit toward religion that can be seen in the Religious Juridical Persons Law but it encourages an atheistic tendency in society. The notification was intended to enable people to understand the separation of church and state. The Minister of Education explained this to the Diet as follows: "Separation of church and state means separation of religious organizations and the state but not separation of religion and state affairs." Therefore, we understand that local public bodies may sponsor religious ceremonies for civil officials if they are not to benefit some specific religious organization. Precedents of this kind have already been established by both Houses of the Diet.* (Jinja Shimpō, 7 May 1951)

Matter of Public Funeral: A Letter

According to the Yomiuri Newspaper, Dr. Nagai's** funeral will be sponsored by the Nagasaki municipality. Presumably it will be according to Catholic rites. When the speaker of the House of Representatives died some time ago, the House invited Chief Abbot Otani and a public funeral was conducted in the Tsukiji Honganji Temple.

I call for the abolition of the Ministry of Education's notification, "Regarding Public Funerals". This notification, which was issued so as to separate church and state and respect religious freedom, has been made to serve those who do not respect others' belief and those who are atheists. No funeral has ever been observed according to non-religious rites. The only man who approves of this notification is an atheist. The remedy has become worse than the evil.

(Jinja Shimpō, 11 June 1951)

* This refers to the funerals of President Matsudaira of the House of Councillors and Speaker Shidehara of the House of Representatives.

** Dr. Takashi Nagai, a devout Catholic, former professor of Nagasaki Medical College, specialist on X-ray and author of "Bells of Nagasaki", died in May 1951. He became the best known sufferer from the effect of the Nagasaki atom bomb and allowed himself to be used by scientists to study the effect of atomic rays.

To Those Who are Going to be Depurged

(Note: Early in the Occupation by direction of the Supreme Commander for the Allied Powers, the Japanese Government was instructed to remove from public office certain individuals and classes of individuals who because of their prewar activities were considered unsuited for public life in postwar Japan. Subsequently a large number of cases were reviewed and the ban removed. This year, presumably on the assumption that democracy had become sufficiently established to permit their re-entry into public life, the Japanese Government was authorized to depurge such persons among certain classes of purged individuals as it might consider proper. This depurge has been discussed in a number of religious publications. Ed.)

It is good news that about 170,000 purgees will be freed of their stigma but they should not regard this matter lightly. Purgees should consider why they were purged. They were leaders—the flower of the nation. If they should reflect on their attitude, their way of thinking, the whole nation will follow their example.

Japanese should repent of national arrogance. National arrogance misled the whole nation. Purgees should know the facts and learn to be modest and confident. Then, if they go out into the world, they will be able to construct a new, strong Japan.

We should repent of national servility,—the counterpart of arrogance. The tendency of present-day Japan to be servile is deplorable. Because purgees have been restricted they may feel undue servility. But in making their new start they should get rid of both arrogance and servility and enter their new life, looking up to the highest ideal or, as we prefer, to God.

We should consider our tendency to follow others blindly. Most of the purgees had more of this characteristic than others in their following of the military authorities and fearing to say what they thought. However, not only the purgees but the whole nation tends to flatter the victor and the powerful, and despise the defeated and weak. We should re-examine this trait.

Depurged persons should try to express their opinions fearlessly, without bowing to power and wealth. Under the cloak of national unity the nation was led to ruin. We should learn from the U. S., where public opinion is divided in many ways and statesmen discuss political matters hotly.

The author of "The Chrysanthemum and the Sword" points out that Japanese chivalry stresses a sense of disgrace but has no repentance. Japanese people have been ashamed of the defeat, but did they repent of their sins? We hope the depurged may exert themselves for Japan's reconstruction after reflecting on their conduct and repenting of their sins.

(Editorial: Kirisuto Shimbun, 9 June 1951)

Regarding the Depurge

(Note: The Chugai Nippo has expressed the opinion that in general the depurge would have little or no effect on religions in general. Ed.)

Purgees were free to participate in religious activities but not in public affairs, and yet it was sometimes very difficult to discriminate between the two because at times they are inseparable. There are a great many Shrine Shinto worshippers and supporters among the depurged—men of importance in the field of finance, politics and official circles—so it is a happy event for the shrine world. The renovation of Shrine Shinto can not be accomplished by a small number of priests. We look forward to the services of these efficient people. The depurge will exert much influence in Shrine Shinto circles. (Jinja Shimpō, 2 July 1951)

Conference Between Religions League and Attorney General's Office

Representatives of the Religions League recently visited the Attorney General's Office and conferred regarding the boundary between political and religious activities. In effect they were told that while final authority for interpretation of the Organizations Control Ordinance resides with SCAP, the Attorney General's Office intends to duly respect religious freedom and refrain from interfering with matters of pure religion. Problems affecting religion, it was stated, are in the hands of the main office regardless of where they may arise. The following reply was given to the question as to where, according to the Organizations Control Ordinance, the boundary between religious and political activities lies:

To disseminate religious doctrines, to perform religious ceremonies and rites and to enlighten believers (in their beliefs) are religious activities but to perform activities provided in each item of Article Six of the Ordinance* is considered to be political activity.

In reply to a question as to whether item three of Article Six of the Ordinance is applicable to religious organizations when they criticize the Soviet Union or Indian culture, for example, from the point of view of religious principles the reply was:

This item is not to be applied if the criticism is purely religious and does not discuss relations with Japan. (Jinja Shimpō, 11 June 1951)

General MacArthur's View of Japan

General MacArthur's recently published view of Japan undoubtedly impressed everyone by its deep insight into the Japanese people. "Japanese people," he said, "are subservient to the victor just like other oriental nations, and are apt to treat the conquered with contempt." This is a skilful description of Japanese

* Article Six of the Organizations Control Ordinance requires political parties, associations, societies etc., to register in case they 1) sponsor candidates for public office; 2) engage in activities intended to influence government policy, local or national; or 3) discuss relations between Japan and foreign powers.

character. But we should not overlook the fact that, though they look servile, the Japanese people have rather firm convictions within themselves. "Supposing the Anglo-Saxons," he continued, "were forty-five years old in respect to science, art, religion and culture, Germany would be the same age. But Japan is only a pupil, a twelve year old boy from the view point of modern civilization."

As far as religion is concerned, as false religions are quite popular here, we think Japan is still an unweaned baby. The general's view is quite true in regard to science and culture in general but Japan falls behind none of the Anglo-Saxon countries in the field of art.

MacArthur's view of Japan is true. Though Japan has a long history, as a race it is still a boy with a bright future ahead. Japan should study hard, outgrow its boyhood, and attain its youth in order to contribute to the culture and welfare of the world. (Editorial: *Kirisuto Shimbun*, 26 May 1951)

New Church Founded

Forty-three churches, which were affiliated with the prewar *Nihon Kirisuto Kyokai*, have seceded from the united Church of Christ in Japan and organized presbyteries in Hokkaido, Tokyo and the Kinki district. Some fifty delegates from twenty-nine churches gathered at the Tokyo Omori Church on May 23rd to organize the new denomination. Messrs. Wataru Saba and Tomoshiro Horiuchi were elected chairman and secretary respectively at the organization meeting. The office is to be located at Mr. Kurihara's house. Besides an executive committee, committees on evangelism, finance, clergy examination, confession of faith and regulations were appointed. (*Kirisuto Shimbun*, 2 June 1951)

Religionists Go to America to Study Conditions

Through the efforts of SCAP, eight persons representing the Religions League will be sent to America on an inspection tour. Those who will go and the subjects they will study are: Nariaki Takashina, Assistant Chief Priest of the Kashiwara Shrine (religious education and youth and children's movements); Yoshinori Moroi, professor of the Tenri University (religious education); Yoshikuni Suehiro, Director of Internal Affairs of the Higashi Honganji Sect (administration of religious organizations); Reiho Masunaga, professor of the Komazawa University (women, youth and children's movements); Taigan Kobayashi, Director of the Kamimiya Gakuin (social work); Yoshio Shinohara, Chief of the Religious Affairs Section, Education Ministry (legal problems); Sokuro Matani, Information Department of the Religious League (religious freedom, protection of human rights and laws and regulations regarding religions); Tanun Kotani, interpreter (new religions). They will leave for America at the end of June and return early in October. (*Jinja Shimpo*, 11 June 1951)

Objectives of Religious Affairs Inspectional Party

The purpose of the delegation of religious leaders who are soon to leave for America is

1. To observe how religious organizations in America—a. Carry on their activities without government aid; b. Cooperate for the protection of the freedom and rights of religious organizations; c. Approach current social problems; d. Train lay leaders and promote their activities.

2. Investigate laws concerning the acquisition of juridical personality and study the application of criminal law to religionists.

3. Observe education and social welfare facilities under the management of a religious organization.

4. Discover some of the problems, difficulties and failures of religious organizations in a democratic society.

5. Confer with American religious leaders.

6. Observe various minor "sects" which exist without being controlled by any state regulations.

(Chugai Nippo, 21 June 1951)

Buddhist Bon Festival and Christian Functions (By a Christian layman.)

In Northern Europe whenever possible people return home to have a good time with their families on Easter and Christmas. In Japan the Bon Festival is very popular, especially in rural districts, so this custom should be introduced into Christian churches, by holding memorial services for deceased members and having special home services in memory of ancestors.

(Kirisuto Shimbun, 14 July 1951)

Home Altars in Memory of the Deceased (By an Episcopal minister)

We Episcopalians observe All Saints Day on 1 November, celebrating communion, thinking of the dead and visiting graves. It is a good custom to console our ancestors. But once a year does not seem enough to Japanese. They feel like having memorial services and visiting graves also at the time of the Bon Festival (commonly referred to as the "Festival for the Dead," Ed.). Though we should not worship our ancestors, it is a good thing to think about our ancestors, by adopting this custom peculiar to Japan. In order that Christianity may develop as a home religion, I am even advising Christians to have home altars. We put a cross at the center with vases on both sides and place there a box having pictures of ancestors.* If we hold a service before this altar, it will fit the feelings of Japanese perfectly.

(Kirisuto Shimbun, 14 July 1951)

* Such pictures are usually of parents, grandparents or close relatives. Ed.

Personals

Compiled by Mrs. H. D. HANNAFORD

Special Events

In July Dr. Clark G. Kuebler, President of Ripon College, Ripon, Wisconsin, visited the Episcopal Church in Japan to see first-hand the progress being made, and to enable him to make a report to the National Council in America, of which he is a member. Dr. Kuebler is also president of the Anglican Federation.

In September the Right Reverend and Mrs. Richard Emrich made a tour of all Episcopal Church centers in Japan. Bishop Emrich is in charge of the Diocese of Michigan.

Bishop and Mrs. Gerald Kennedy, of the Portland Area of the Methodist Church were in Japan from October 5 to November 1. The Portland Area has a special interest in Japan and is giving support to the Church of Christ. Bishop and Mrs. Kennedy travelled from Hakodate in the north to Nagasaki in the south, visiting the missionaries sent by the Methodist Church and their work.

Other visitors from the United States in September were Dr. and Mrs. Edmund D. Soper and Dr. and Mrs. George A. Buttrick. Dr. Soper was born in Japan and spent his boyhood here. His contribution to the Christian education and understanding of the youth of America has been wide and valuable, as he has served as Chancellor of Ohio Wesleyan University, Dean of the Theological Seminary of Duke University, and more recently as Professor of Missions at Northwestern. Dr. Buttrick is the pastor of the Madison Avenue Presbyterian Church in New York City, and was selected this year to be the fourth Cook lecturer to carry out the bequest of Joseph Cook, that the income from his estate be devoted to a lectureship "to be filled by Christian scholars in defense of Christianity, who shall.....visit in succession the principal cities of China, India, and Japan."

On Sunday, September 9th, the Lutheran Church Missouri Synod dedicated its newly purchased headquarters and theological seminary at Fujimicho, Chiyoda Ku, Tokyo.

Due to the generosity of Mrs. Leonora Lorentz of Louisville, Kentucky, a Bookmobile is being sent to Kumamoto by the Woman's Missionary Society of

the United Lutheran Church in America. The vehicle is completely equipped with bookshelves for 500 books, organ, bunk with rubber foam mattress, slide and film projector, loud-speaking system, screen and ample cabinet space for carrying this equipment. This Bookmobile will be used in rural evangelistic work in Kumamoto prefecture. Miss Marion E. Potts and Rev. Howard A. Alsdorf are to be in charge of this Gospel-on-Wheels project, assisted by pastors and other workers of the Japan Evangelical Lutheran Church.

Arrivals

On September 9th the Reverend and Mrs. Robert Smith (PE) and 4 months old son Mark arrived to take up work in Tobata in the Diocese of Kyushu. In October Mr. and Mrs. Charles E. Perry (PE) and 3 children will arrive to work at St. Paul's University, Tokyo; and Mr. and Mrs. Robert Graham (PE) and Miss Alma Booth (PE) will come to teach at St. Margaret's Girls' School, Tokyo. Mr. Graham will be in charge of the Music Department there.

After an extended sick leave in the United States, Miss Martha Akard (ULCA) is returning to her work at Kyushu Jo Gakuin, Kumamoto. Miss Erva Moody, who has had several terms of service with the ULCA Mission in China, is now to be located at Shukugawa, Nishinomiya for evangelistic work in the Kobe area. The following new ULCA missionaries have arrived to begin language study: Rev. Andrew B. Ellis, who brought the Bookmobile, and who will study in Kobe; Rev. & Mrs. Norman Nudig, Rev. & Mrs. Edwin C. Wentz, and the Misses Dorothy J. Auxt and Marjorie M. Miller, all of whom will study in Tokyo.

The latest IBC arrivals, who will be studying the language in Tokyo, are: Dr. & Mrs. Willis Paul Browning, Mr. & Mrs. Wallace Brownlee, Mr. & Mrs. Howard Huff, Mr. & Mrs. Everett Kleinjans and 2 children, Mr. & Mrs. Richard W. Rubright, and the Misses Iris Allum, Martha Firebaugh and Alice E. MacDonald. Miss Leah Maud Parsons has gone to Hirosaki Girls' School, and Miss Mary H. Taylor to Hokusei Jo Gakuin, Sapporo.

Reverend & Mrs. Roger Simpson (IBC) and 3 children are living at Nagamine, Kobe, while studying the language.

Miss Lena G. Daugherty (IBC) returned from furlough on September 15th and is again teaching at Joshi Gakuin, Tokyo.

Mr. and Mrs. Evyn Adams (IBC), and two daughters, have gone to Sapporo.

New arrivals of the Southern Baptist mission include Mr. and Mrs. Ralph Calcote, Mr. and Mrs. Calvin Parker, and Mr. and Mrs. William Jackson, 350 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo; Miss Hannah Barlowe and Miss Dorothy Lane, 1029 Tamagawa, Setagaya-ku, Tokyo; and Miss Johnni Johnson, 1177 Yoyogi, Uehara, Shibuya-ku, Tokyo.

Departures

August saw the departure of the last (with one exception) of the J3s (IBC) who came to Japan in 1948—and remained J3s to the end; they were: the Misses Miriam Brattain, Milley Chapman, Rebecca Giles, Joan Reynolds, Elizabeth Tennant, Mary Ellen Vines; and Messrs. Fred Cappuccino, Ronald Korver, and Robert Smith. Also sailing in August were Dr. & Mrs. Robert H. Gerhard (IBC) going on regular furlough, accompanied by Dr. Gerhard's mother, Mrs. Paul Gerhard.

Two IBC children left to enter college, Margaret Norman going to Toronto, and Ted Oltman to Oberlin.

Rev. & Mrs. D. A. Clugston (IBC) were granted a health furlough and returned with their family to secure expert treatment for their daughter Cathy's baffling disease.

Miss Marie Lipka (IBC), the last of the 1948 J3s to leave, postponed her departure in order to accompany Miss Elizabeth Evans (IBC) of Hokusei Jo Gakuin, Sapporo, who is retiring to the homeland after completing 40 years in Japan, most of it spent in Sapporo where she is widely known and truly loved.

Miss Eldri Dieson (YWCA) left Sept. 20th to attend the meeting of the World Council of the YWCA to be held in the Lebanon Mountains above Beirut. Following the Council meeting, Miss Dieson will proceed to the United States for furlough.

In July Rev. Richard A. Merritt (PE) of St. Paul's University, and Rev. E. D. Richards of the Central Theological College, returned to America for regular furlough. Upon his return Mr. Richards will take up work in the Kobe Diocese. Mr. Merritt will remain in the States for further study for one year.

Miss Ernestine Gardiner (PE) of St. Margaret's School will leave in October on regular furlough; upon her return she will take up the work of receptionist at St. Luke's Hospital.

Mr. Karl E. Branstad (PE), who has done such excellent work with the music at St. Paul's University for over 25 years, will return to America on regular furlough in November.

Engagements

The engagement of Miss Annie Kok (PS) and Mr. John H. Brady, Jr. (PS) was announced in August at Nojiri.

Another Nojiri Lake engagement is that of Miss Jean Holmes (SP) and Mr. Malcolm Carrick (IBC). The wedding will take place in Kobe on November 28th.

Births

Lawrence Randall Taylor, August 1, 1951. Parents: Mr. & Mrs. Lyman Taylor (IBC).

Kenneth John Kroehler, September 5, 1951. Parents: Mr. & Mrs. Armin Kroehler (IBC).

Deborah Ann Anspach, June 24, 1951. Parents: Rev. & Mrs. P. Parker Anspach (ULCA).

Timothy Clyde Elder, September 29, 1951. Parents: Mr. & Mrs. William M. Elder (IBC).

Kaj Allan Neve, August 22, 1951. Rev. & Mrs. Lloyd Neve (ULCA) of 117 2 chome, Sasayama machi, Kurume.

Changes of Residence

Reverend and Mrs. J. L. Driskill (IBC) and son Edward have moved to 565 Nagano Cho, Minami Kawachi Gun, Osaka Fu.

Mrs. Angela M. Oglesby (PE), formerly secretary in the Mission office in Tokyo, has been transferred to the Kobe Diocese to work under Bishop Yashiro, Presiding Bishop of Nippon Seikokwai.

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